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Illinois Catholic Historical Review

volume 4

July 1921-April 1922

Illinois Catholic Historical Review

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ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME IV

JULY, 1921

NUMBER 1

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

CHICAGO, ILL.

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LOYOLA UNIVERSITY PRESS

CHICAGO, ILLINOIS



Illinois Catholic Historical Review

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INTRODUCTION TO VOL. IV

I have been requested at the beginning of the fourth year of the existence and work of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and of the fourth volume of the ILLINOIS CATHOLIC HISTORICAL REVIEW, to write a brief foreword for that volume expressing for the officers of the Association our sense of the importance of the function which the Society and the Editor and contributors to the Review are filling, in valuable historical research and historical records.

The writer of history or of historical romance finds in the annals which are the most nearly contemporaneous with the events which they describe altogether the most valuable and the most trustworthy sources of the narratives which he may weave into things of permanent literary and scholarly value.

For that reason—our Association, besides attempting to gather and place in permanent form where it may be easy of access to future historical students, much of the history of Illinois, and especially of the Catholic Church in Illinois, during the preceding 250 years which lies in pamphlets and articles, scattered and difficult to obtain,—has made it a material part of its aims to secure and place on record the memorials recollections of contemporaries as to the more immediate past, and, indeed, to a less degree to find a place in the REVIEW for the statement of conditions in the actual present.

It is not always an easy thing so to judge of values as to determine judiciously what in such a scheme of work deserves inclusion and what should be disregarded as too detailed or ephemeral. The officers of the Society believe that the editorial management of the REVIEW has been successful to a very high degree in this field, and that its Editor and its contributors deserve from the members of the

Society and from the subscribers to and the readers of the REVIEW, thanks for the past and support for the future for this work alone.

But this has not been all that the Society and the REVIEW has attempted nor all that it has accomplished. They have by original research extended the knowledge of the history of the Church in Illinois and necessarily therefore of a most important part of the history of our Commonwealth, far beyond its limits when the Society was formed.

This has been recognized not only by Catholics, but by many Protestant students of history as well.

For the support which the Society and the REVIEW have heretofore received from Catholics of Illinois, the officers of the Society and the management of the REVIEW are, we believe, duly grateful. As the present President of the Society said in a preface to the second volume of the REVIEW, marking that which he called "The First Milestone":

"With all modesty we can say that our efforts have been fairly successful"—and "This success has been primarily due to the financial support of life members and the generous donations of friends and also to the self-sacrificing contributors who gave their work without compensation."

All this I can conscientiously repeat, but since I have been drafted into this service of introducing this fourth volume of the REVIEW, I must free my mind by adding something more.

The "success" is evident—those of us who have preserved, as I hope most of us have, all the issues of the REVIEW since July, 1918, can at any time find fresh confirmation of this by rereading any portion of them. But the "support"—"generous" though it has been from those who have furnished it—has not been nearly as extended as it should have been among the Catholic scholars and readers of Illinois. Where there are hundreds of members of the Society, there should be as many thousands—where there are a thousand subscribers to the REVIEW there should be ten thousand, and every one of us who is a friend of the Society and the REVIEW should "lend a hand." He should make himself a missionary and agent to secure new members of the Society,—new readers and students of the REVIEW.

He should not forget that the Catholic Church in Illinois has a great and triumphant future as well as a great and proudly remembered past.

We owe it to our children that they should know "what manner of men their fathers" were.

Bigotry, intolerance, fear of and aversion to the Church, so far as they ever existed, are passing away from the great commonwealth of which we are citizens. If they are still rampant and apparently triumphant in other parts of our common country it must be because of the ignorance which generates them. That ignorance has led some people into the most absurd of fallacies,—that this country of ours has always been and always will continue to be a “Protestant” nation.

It must be hard for any inhabitant of this State of Illinois, not illiterate, to cling to any such theory. He need make but the slightest acquaintance with the history of his immediate surroundings to learn that in this whole Northwestern country, never a river nor an inland sea was explored, never a cape nor a headland turned or doubled but it was a blackgowned Jesuit priest, in his birch canoe, armed with crucifix and breviary who led the way.

But that our fellow citizen and our descendants may know not only that Catholics began the exploration and settlement of this section of the country, but also that in all its subsequent history and development they have largely borne the burden *and* heat of the day; that as pioneers, merchants, manufacturers, agriculturists, soldiers and statesmen, they have had a large share in making Illinois and its immediately surrounding states what they are and what they stand for in the national life,—they need exactly the kind of historical and contemporary information that our Society and our REVIEW are undertaking to secure, record, and transmit.

I hope, therefore, that they both will end the year they now begin strengthened and encouraged.

EDWARD OSGOOD BROWN.

THE FIRST CHICAGO CHURCH RECORDS

In the April 1921 number of the ILLINOIS CATHOLIC HISTORICAL REVIEW we tabulated the baptisms recorded by the priests of St. Mary's Church during the years 1833 and 1839 inclusive, the first baptismal records of Chicago.

In commenting upon these records it was conceded that errors were made in the transcription of names. Since that time a few such errors have been called to our notice.

Further investigation has enabled the writer to adduce additional proofs of the activities of the pioneer priests through letters and other documents.

In a letter written by Father St. Cyr, dated June 4, 1833, just thirty-four days after his arrival in Chicago, he states: "I have performed several baptisms."¹ Near the end of June, 1833, he again wrote to his superior, Bishop Joseph Rosati, saying, "I have performed eight baptisms in Chicago, and must go to the Fox river to perform some more."²

From other letters of Father St. Cyr we are able to account for the considerable period in which there were no baptisms or other ceremonies performed. The good priest, after writing the Bishop more than once respecting a visit to St. Louis, finally left for that city some time after the 23rd of November, 1833, and did not return to Chicago until June 5, 1834.³ In another of his letters of which we are advised Father St. Cyr says: "In the course of my journey I saw or visited nearly all the Catholics in Illinois. I performed thirteen baptisms and four marriages, and gave the Catholics of Sugar Creek, Bear Creek, South Fork and Springfield an opportunity to make their Easter duty."⁴

These references make plain the notations on the baptismal record concerning Bear Creek, Sugar Creek, South Fork, etc.

We now turn to the marriage record, which is at least equally interesting with the baptismal record and which we have tabulated as follows:

¹ *St. Cyr to Rosati*, June 4, 1833. Archives St. Louis Catholic Historical Society, quoted by Rev. Gilbert J. Garraghan, S. J., in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 151.

² *Ib.*, p. 153.

³ *Ib.*, p. 158 and p. 160.

⁴ *Ib.*, p. 160.

THE FIRST CHICAGO MARRIAGE RECORDS

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
-1834	N. Murphy Mrs. M. Frauner	L. Franchere T. B. Beubien	J. M. I. Saint Cyr
5-20-1834	John Simmons Mary Durbin	Several Witnesses	J. M. I. Saint Cyr
5-21-1834	John Vincent Marion Simmons	Several Witnesses	J. M. I. Saint Cyr
5-21-1834	Henry Simmons Cery Logdson	Several Witnesses	J. M. I. Saint Cyr ^d
3- -1835	Mark Bourassa Josette Chevalier		J. M. I. Saint Cyr
4-26-1835	John Murphy Bridget Rogers	Thomas Faraher John Long	J. M. I. Saint Cyr
4-21-1835	Patrick Carroll Mary Hogan	Thomas Witkins Patrick Meleney	J. M. I. Saint Cyr
8-29-1835	Michael Nolan Mary Green	Michael Nolan	J. M. I. Saint Cyr
10- 1-1835	John Latzky Potily Morris	G. S. Lee John Kulozjcky	J. M. I. Saint Cyr
10-27-1835	Lawrence Smith Mary Welsh	—— O'Meara T. Welsh	J. M. I. Saint Cyr
4- 4-1836	Jacob Miller Catherine Baumgarten	Pierre Aisses Wm. W. Doyle Moritz Cirmagle John Wellmaker	J. M. I. Saint Cyr
5-20-1836	Thomas Carroll Rosanna Kenny	Thomas White John B. Maley W. McCabe	J. M. I. Saint Cyr
5-31-1836	Francis Coyle Betty O'Brien	John Kelly Bridget O'Brien	J. M. I. Saint Cyr
8-13-1836	Patrick Kane Sara Fitzpatrick	John Meyer John Sweeney	J. M. I. Saint Cyr
5- -1836	Michael Burk Marguerite Kurbey	Daniel Kurbey	Schaeffer
9-20-1836	Charles McDonnell Anne Charles	Joseph Doppler	Schaeffer
9-21-1836	Gideon M. Jackson Bridget M. Gaughan	Patrick Gaughan John Gaughan	Schaeffer
9-30-1836	Patrick Kelly Mary Flaherty	William Joseph Brown	Schaeffer

^dAt this point on the marriage record appears the following: "They all (the last three couples) were married in the home of Hy Durbin in the presence of several witnesses, Bear Creek, Sangamon County, Illinois."

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
10- 1-1836	Joseph Brown Elsie Donelly	Patrick Kelly James Carney	Schaeffer
10-15-1836	Thomas Daily Marguerite Halpin	Patrick Murphy Thomas Floretorn	Schaeffer
10-25-1836	James Trikla Catherine Rawley	Michael Burke John Driscoll	J. M. I. Saint Cyr
1-14-1837	Peter Gabel Marie Walter	James Walter John Bissel	Schaeffer
1-24-1837	Daniel Miller Caroline Choulet	——— Cismoinrykyum? Jacob Müller	J. M. I. Saint Cyr
1-27-1837	James McDonnell Ann Denis	Charles McDonell Ann Charles	J. M. I. Saint Cyr
1-31-1837	Henry Burg Bridget Gill	John Dalton	J. M. I. Saint Cyr
2-13-1837	Edward Giroi Sophrona Chaperton	Thomas Coales Catherine Coales	J. M. I. Saint Cyr
3-20-1837	Pierre Dube Mary O'Hern	Timothy Laly Joachim Morgan	J. M. I. Saint Cyr
3-28-1837	William Elkington Maria West	E. L. Brown Wm. Elkington	J. M. I. Saint Cyr
3-29-1837	Felix Bassonet Nancy Bennet	Joseph Williams John Artis	J. M. I. Saint Cyr
5-16-1837	James Hughes Esther Edge*	Edward Hughes Mary Ann Kern	Schaeffer
5-25-1837	William Read Anna Rafferty	Barne Smith Anne Tau	Schaeffer
6- 6-1837	John Zepherim Vogt Catherine Walter	Peter Gebel Matthis Walter John Schneider	Schaeffer
6- 7-1837	Solomon Addis Rebecca Fox	John Addis Levy Merry	Schaeffer
6- 7-1837	Bartholemew Barkleson Abby Burk	Henry Cunningham Patrick Ward	Schaeffer
6-10-1837	James Lyon Annie O'Conner	John Ward Patrick Flynn	Schaeffer
6-15-1837	Daniel O'Brien Bridget Ryan	James Lane James Lyon	Schaeffer
7- 4-1837	James McDonnell Cecily Moren	Anthony Salavin John McDonnell	Schaeffer

*The name of Esther Edge appears at another place in the records. It appears that she was baptized on the 18th of October, 1837, by Father O'Meara, who certifies that she was the daughter of Samuel Edge, was seventeen years old and that her sponsors were Timothy O'Meara and Bridget Eagan.

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
7- 6-1837	Denis McCarty Marguerite McClogharty	Francis M. Cragha Esther Timony	Schaeffer
7-16-1837	Thomas Gahan Marguerite Beglin	Martin Spellman George Bryan	Schaeffer
7-22-1837	John Flynn Anne Lynch	John McCainty S. Murry John Bay	Schaeffer
8- 1-1837	Timothy Sullivan Mary Sheridan	John McDonald Elizabeth Connel	T. O'Meara
8-13-1837	Francis McWilliam Elizabeth Donovan	George Daly Ann Begley	T. O'Meara
8-24-1837	John Bell Veronica Periolat	Michael Shelut John Burk	T. O'Meara
8-24-1837	George Erdhardan Louise Periolat	Daniel Miller John Bush	T. O'Meara
8-25-1837	John Driscoll Margaret Toomey	Jeremiah Wren Hannah Rierdon	T. O'Meara
8-30-1837	George Bryan Catherine Curtain	Martin Spelman Elleanor Hendrick	T. O'Meara
9- 7-1837	Michael Foley Elleanor Hendrick	George Bryan Catherine Curtain	T. O'Meara
9- 9-1837	Edward Heavy Eleanor Banek	John Campbell Margaret Tiernan	T. O'Meara
9-13-1837	Martin Costigan Bridget Flynn	William Corcoran Ann Carroll	T. O'Meara
9-14-1837	Edward Tague Margaret Gallen	Stephen Cash Elleanor Grace	T. O'Meara
9-18-1837	Michael Murry Mary French	John French Alice Murry	T. O'Meara
8- 1-1837	John Burk Mary Periolat	Anthony Periolat Louise Periolat	T. O'Meara
10- 5-1837	John Walsh Elleanor Grace	John Ryan Elleanor Ryan	T. O'Meara
10- 7-1837	John Tiernan M. Callahan	John Higgins Margaret Bartly "and others"	T. O'Meara
10-17-1837	Jeremiah Wren Hanna Rierdon	James Egan Ann Vaughan	T. O'Meara
10-18-1837	John Dowdle Mary Carroll	Thomas McCabe Judy Long, and others	T. O'Meara
10-30-1837	Owen Corrigan Mary McCarten	William McGovern Catherine Dennis	T. O'Meara
10-31-1837	Peter Cure Barbara Goodman	Adam Berg Martin Chouette and others	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
10-31-1837	Henry Walsh Ann Morris	John Duffy Margaret Walsh	T. O'Meara
11- 5-1837	Patrick Walsh Elizabeth Corcoran	Cornelius Dwyer Jane Roire	T. O'Meara
11-14-1837	David Rowan Bridget McLaughlin	Thomas Connor Jane Woodward Mary Connolly	T. O'Meara
11-15-1837	James McGinnin Ann Herrick	Bernard Kennedy Margaret Griffin	T. O'Meara
11-20-1837	Charles Enderlein Ann Evans	James Finerty Ann Begley	T. O'Meara
11-24-1837	Bernard McKenny Catherine Byrns	Michael Finegan Mary Clinton John Sullivan	T. O'Meara
12-14-1837	John White Eleanor Tumulty	Thomas Fitzgerald Margaret McDonald and others	T. O'Meara
12- 1-1837	Patrick Bradley Margaret Heffernan	John Murray Bridget Heffernan	T. O'Meara
12- 7-1837	Michael Byrns Eleanor Ryan	Patrick Carland Catherine Timony and others	T. O'Meara
12-26-1837	Lawrence Dorsey Jane Strickland	William Dorsey Christiana Tierney and others	T. O'Meara
12-26-1837	Michael Burn Mary Monahan	Thomas Tully Catherine Flynn and others	T. O'Meara
12-26-1837	John Higgtns Mary Byrne	Catherine Martin Alexander Golding T. O'Meara	T. O'Meara
1- 2-1838	Thomas McBride Ann Duleany	William Roch Margaret Farley	T. O'Meara
1-10-1838	Patrick Dwyer ——— Quinn	George Sealy Mary Sawyer	T. O'Meara
2- 1-1838	Peter Tyler Mary Murphy	William Regan Ann Seerey and others	T. O'Meara
2- 5-1838	Edward Philips Catherine May	Luke Coin Bridget Maukhen and others	T. O'Meara
2-13-1837	Daniel Ryan Eleanor Duggan	Jeremiah Healy Eleanor Duggan	T. O'Meara
3- 7-1838	George Mowberry Rosanna McKenna	Thomas West Catherine Healy	T. O'Meara
3-12-1838	Randolph Meighley Catherine Goodman	Peter Cure Ferdinand Wichold	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
4-24-1838	John Foley Catherine Crowley	Daniel Callahan Ann Crowley	T. O'Meara
5- 9-1838	Dennis Toomey Margaret Long	Catherine Toomey Jeremiah Lorden and others	T. O'Meara
5-17-1838	David Palmiter Bridget Ward	Jonathan Miller Ann Gaul and others	T. O'Meara
5-20-1838	Timothy Murphy Mary Ann Lynch	Michael Higgins Honorah Lynch and others	T. O'Meara
5-31-1838	George C. Collins Louisa M. Taylor	Edward Murphy Ann Legg John Wentworth	T. O'Meara
6- 3-1838	Andrew Banyra Mary Clancy	John McDonough Jane Bulkly May A. Beamister	T. O'Meara
6- 4-1838	Patrick Lane Marie Tully	Patrick Nagle Letitia Tully	T. O'Meara
6- 4-1838	Peter Murry Mary Cummins	David Truax Margaret Truax	T. O'Meara
6- 4-1838	Michael Smith Mary Lazer	Mark Cringin John Doolisie and others	T. O'Meara
6- 4-1838	Patrick Murry Mary Riley	Edward Hanlon Catherine Lyons and others	T. O'Meara
10- 4-1838	Caleb Basaly Maria Finnerty	Barrille Crosby Ann Finnerty and others	T. O'Meara
10- 7-1838	Barnhart Blesse Josephine Beer	Peter Dolisee John Prior Elizabeth Grimes and others	T. O'Meara
10- 8-1838	William Wilson Mary Quin (alias Knowlan)	John Carroll Mary McIntire and others	T. O'Meara
10-11-1838	Michael McCable Catherine Boker	Michael Hamel Catherine Denis and others	T. O'Meara
10-15-1838	Patrick Gallagher Bridget Corcoran	Thomas Morin Mary Dunphy	T. O'Meara
10-24-1838	Joseph Chandler Catherine Lever	Julien Benoist Nicholas Lukes	T. O'Meara
10-24-1838	Thomas Moran Mary Burk	Cornelius Dwyer Mary Rowan	T. O'Meara
10-30-1838	Thomas Lee Margaret Cunningham	Ann Reily John Sweeney and others	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
11- 8-1838	Philip Carlan Mary Ann Suddord	Hugh Carlan George Leahy	T. O'Meara
11-13-1838	John Berkley Jane Kegan	Philip Sheehan Eleanor Carr	John F. Plunkett
6-10-1838	Charles Culver Mary Goughin	John Goughin Ann Tiely	T. O'Meara
6-16-1838	Patrick Mulanie Maria Hymanway	James Finerty Catherine Finerty	T. O'Meara
7- 4-1838	Joseph Claus Barbara Sauter	Andrew Schaller Victoria Souter	T. O'Meara
7- 4-1838	Andrew Schaller Victoria Sauter	Joseph Claus Barbara Souter	T. O'Meara
7-18-1838	Thomas Shannon Elleanor Cannon	Darby Griffin Ann O'Brien and others	T. O'Meara
7-23-1838	James Fagan Catherine Murry	James Bolan Catherine Walsh	T. O'Meara
8- 3-1838	Christopher Smith Marie Nagle	Bernard Smith Ann Shaw and others	T. O'Meara
9- 1-1838	James Lane Mary Higgins	William Gallagher Catherine Gaheran and others	T. O'Meara
9- 4-1838	John Gately Bridget O'Harris	Michael Kennedy Julia Kennedy Michael Byrns Catherine Dawson	T. O'Meara
9-27-1838	William French Ann Austin	John Brien Bridget Burk John French	T. O'Meara
4-24-1839	John Biggs Rose Walsh	John Quin Eleanor Duffy	T. O'Meara
4-30-1839	Nicholas Lux Mary March	Francis A. Periolat Margaret March	T. O'Meara
5- 5-1839	William Dorsey Catherine Gallagher	John Gallagher Ann Donelan	T. O'Meara
5- 6-1839	John Hines Mary Bannon	John Farrell Mary Dawson	T. O'Meara
5- 7-1839	Alex Workman Catherine Fitzpatrick	Daniel Fitzsimmons Mary Campion and others	T. O'Meara
5-13-1839	Michael Deasy Norry Cowen	Daniel Nihan Catherine Carty	T. O'Meara
5-13-1839	Daniel Mahn Catherine Carty	Michael Deasy Norry Cowen	T. O'Meara
5-16-1839	John Hannan Bridget Coony	James Timoney Catherine Timoney	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
6- 4-1839	Martin Strausel Catherine Berg	Charles Stein John Hand John Haas	T. O'Meara
6-12-1839	Cornelius Shea Catherine Fitzgerald	Denis Murray Margaret Murray	T. O'Meara
6-18-1839	David McCarty Hanorah Mahoney	Daniel Mahoney Catherine McCarty	T. O'Meara
6-19-1839	Timothy Haggerty Mary Jordan	John Lynch Dolly Hicky	T. O'Meara
8-14-1839	Peter Smith Ann Riely	Thomas Lee Margaret Cunningham	T. O'Meara
8-21-1839	—— Deigan Mary Boland	John Golden Salina Langan	T. O'Meara
8-26-1839	Robert Walsh Margaret Egan	Kevin White Mary McIntrie and others	T. O'Meara
8-26-1839	Kevin White Mary McIntire	Robert Walsh Margaret Egan	T. O'Meara
9-18-1839	James Summer Elleanor Summers	Patrick Duffy Catherine Timoney	T. O'Meara
9- 9-1839	Isaac Wickwan Mary Dawson	John Wury Mary Bannon	T. O'Meara
9-10-1839	James Healey Catherine Rierdon	Patrick Hyde Julia Healy and others	T. O'Meara
9-24-1839	James Kelly Jane Gallagher	Edward Heavy Margaret Farney	T. O'Meara
9-24-1839	Patrick Duffy Margaret Egan	James Summers Elleanor Powers	T. O'Meara

As far as can be ascertained from this record one N. Murphy and Mrs. M. Frauner were the first couple to be married by Father St. Cyr in Chicago. There is reference to no date other than the year 1834. This marriage must have been later than June 5, 1834, however, as we have seen that Father St. Cyr did not return from his trip to St. Louis until June 5, 1834. He performed other marriages in the state before this however. Evidently while on his return trip from St. Louis, he performed three marriages, the first on May 20, 1834, the interested parties being John Simmons and Mary Durbin, and the next two on May 21, 1834, one couple being John Vincent and Maria Simmons, and the other Henry Simmons and Cery Logdson. To leave no doubt as to the place of these marriages Father St. Cyr notes on the record: "They all were married in the home of Hy Durbin in the presence of several witnesses. Bear Creek, Sangamon County, Illinois."

Referring again to the baptismal record, it will be seen that several baptisms are recorded in the Durbin locality at about this same time.⁷

Now ensues a period of inactivity in the matrimonial line. No other marriages are recorded until March, 1835, when Mark Bourassa was married to Josette Chevalier, members of two well known families of that early day, and representatives of the early French pioneers.

Once begun the marriages struck a steady gait, and though there are names on the record indicating many different nationalities the Irish take the center of the stage and keep up a lively course during all the years recorded in these interesting records.

Here and there one sees names that cause wonder as, for example, John Latzky marries Potily Morris, and the ceremony is witnessed by G. S. Lee and John Kulozycky. Nicholas Lux marries Mary Mareh; Isaac Wickwam marries Mary Dawson. It is easily possible that these and other unfamiliar names are incorrectly rendered, since we find the condition of a French and German priest trying to write Irish, English and other names, and an Irish priest laboring with French, German and other names.

With the limited time at our disposal for investigation we can trace but few of the names appearing upon this marriage record. The marriage of Patrick Carroll and Mary Hogan, which occurred on April 21, 1835, was witnessed by Thomas Watkins and Patrick Meleney. This Thomas Watkins has found a place in history through an incident which occurred on one of the lake boats in that very early day. Some of the passengers on the boat became sick, and Watkins in his endeavor to be of assistance gave two cholera patients on board a piece of ice to cool their parched tongues in accordance with the doctor's directions. Rev. Jeremiah Porter, the apostle of Presbyterianism, and the first Protestant minister in Chicago, was on board the boat, and seeing, perhaps not clearly, Watkins' act, with some noise and violence accused him of administering communion in the papistical way, and raised quite a storm about it.⁸

The next name on the record which is more or less familiar is that of Charles McDonnell, who married Ann Charles on September 20, 1836. McDonnell, so we are told in the writings of some of the earlier residents, was the first book seller in Chicago, a devout and active

⁷ ILLINOIS CATHOLIC HISTORICAL REVIEW, April, 1921, p. 406.

⁸ *Shepherd of the Valley*, Nov. 15, 1834. Noted in Garraghan, *Early Catholicity in Chicago*, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 163.

Catholic gentleman, and a worthy member of all the early Catholic societies.⁹

In the same month we are introduced to two prominent families, the names of members of which appear frequently on the Church records, viz., Jackson and Gaughan. As will be seen further on the Gaughans married into several other families, and were also intermarried and closely related with the Sextons and Ennises, the former name appearing in the baptismal records. Of these last two names there are several very worthy representatives in Chicago, including Hon. William H. Sexton, a distinguished lawyer, former Corporation Counsel of Chicago, as well as others of the family, and Mr. James I. Ennis, a prominent lawyer, and Calistus S. Ennis, extensive real estate operator.

Thomas Gahan, who married Marguerite Beglin, July 22, 1837, has the distinction of being the only man whose personal signature appears upon the marriage record. These early fathers did not make a practice of requiring the parties or witnesses to sign their names. We are not advised as to whether this Thomas Gahan was an ancestor or relative of a later Thomas Gahan, who attained considerable prominence in Chicago.

In the first article on the Parish records of St. Mary's we called attention to the Sauter family, and spoke of the double marriage of Joseph Claus to Barbara Sauter and of Andrew Schaller to Victoria Sauter, giving the date as August 4, 1838. As a matter of fact, however, the date was July 4th, and the marriage was therefore a happy celebration of our Independence Day.

There were some remarkably active marriage days as, for example, the 7th of June, 1837, when Solomon Addis married Rebecca Fox, and had as witnesses John Addis and Levy Merry and Bartholomew Barkelson married Abbie Burke, the witnesses being Henry Cunningham and Patrick Ward. On the 26th of December, the next day after Christmas, 1837, Father O'Meara drew down three marriages, viz., Michael Burn to Mary Monahan, Lawrence Dorsey to Jane Strickland, and John Higgins to Mary Byrne. On June 4, 1838, Patrick Lane married Marie Tully, Peter Murray married Mary Cummings, Michael Smith married Mary Lazer and Patrick Murray married Mary Riley. Even then June was a popular month for marriages.

⁹In an entry made by Rt. Rev. William Quarter, D. D., first Bishop of Chicago, in the diary which he kept, under date of March 30, 1845, appears the following: "A Catholic book store has been opened last week by Charles McDonnell. This is the first Catholic book store in the city." See *Souvenir of Silver Jubilee of Most Rev. P. A. Feehan*, p. 73.

Nor were these early residents superstitious. On May 13, 1839, Michael Deasy married Norry Cowen and Daniel Wham married Catherine Carty.

Father O'Meara had two marriages on August 22, 1839, and two on September 24, 1839. These, however, were his last, and the last recorded in this first Chicago church record.

It is interesting to note the place occupied on these records by the first priests in Chicago.

As will be remembered, Father St. Cyr arrived in Chicago on May 5, 1833, and left Chicago in the latter part of March, 1837.¹⁰ Father Bernard Schaeffer, the next to arrive, was here early in May, 1836, and died here October 2, 1837.¹¹

I have been unable to ascertain exactly when Father Timothy O'Meara arrived in Chicago, but he was here on May 2, 1837, and ceased his ministration in the latter part of 1839.

The number of baptisms and marriages recorded by these priests are as follows:

Rev. John Mary Iranæus St. Cyr, baptisms, 46; marriages, 22. Rev. Bernard Schaeffer, baptisms, 31; marriages, 18. Rev. Timothy O'Meara, baptisms, 195; marriages, 87. Besides these officiating clergymen there were 6 baptisms and 1 marriage by John F. Plunkett, whose field of activity was Joliet and vicinity; and 4 baptisms by Right Rev. Simon William Gabriel Bruté, Bishop of Vincennes.

THE REVEREND RECORDERS

These records cannot be dwelt upon without bringing to mind the men who made them. As is well known Chicago was Father St. Cyr's first charge. He was ordained less than a month when he began his ministrations here. After leaving Chicago he spent virtually all of the remaining active years of his life in missionary work, riding about through the Western Central part of Illinois and the Northern Central part of Missouri. In his decline he became totally blind, and was for many years a resident of the Foundation at the Barrens, near St. Louis. He died February 21, 1883, at Nazareth Convent, a house of the Sisters of St. Joseph, just outside the southern limits of St. Louis.

As has been seen, Father Bernard Schaeffer, who was recently from Strassburg in Alsace, died when he was but a short time in Chicago.

¹⁰ Letters in archives of St. Louis Catholic Historical Society, *op. cit.*

¹¹ Letter of Bishop Bruté to the Leopoldine Association quoted by Father Garraghan in *ILLINOIS CATHOLIC HISTORICAL REVIEW*, Vol. I, p. 171.

~~Dead~~ 1834 Chicago
 July 1834 Died suddenly a Prussian immigrant
 from Poland.
 in June 1834. Died one of the daughters of H. Colewise
 agent of the Indians.
 Nov. 1834 Died suddenly John Hogan
 Nov. 1834 Died H.
 Dec. 1834 Died suddenly Peter Bouquet
 all were buried according to the rites of the Catholic
 Church. + by priest.
 On the 2^d of July 1835 I performed the Catholic funeral
 according to the rites of the Catholic Church on the corpse of one
 Baptiste Van der Loo de Werra 28 years old.
 On the 17th of July 1835 I performed the ceremony of the funeral
 on the corpse of William Andrew 18 days old.
Chicago
 died the 15th of October 1834. Thomas Owen Agent
 of the Indians at Chicago on the 1st of July I performed
 the ceremony of the funeral on the corpse of July 27
 on the 1st of July 1834.
 Died at Chicago on the 1st of July 1834 John
 resident of the establishment on the 17th I performed the
 ceremony of church on the corpse in the presence of several
 of German. (he had been killed) (buried in the ground)

BURIAL RECORD

Note Record of Burial of Owen (Thomas Joseph Vincent), First Executive Officer of Chicago.

Thomas
Gahan
Margaret
Beglin.

On the fifteenth of July 1834 the the under-
signed received the mutual consent of Thomas
Gahan and Margaret Beglin, in presence
of two witnesses Martin Spelman & George
Greene.

T. Gahan ———— E. Schaeffer
print.

John
Flynn
Anne
Lynch.

On the twenty second of July 1834 the
undersigned received the mutual consent of
John Flynn, on one side of Anne Lynch
on the other part, in presence of three witnesses
of John Mc captain, John Beck,
E. Marry.

John Flynn ———— E. Schaeffer
print.

John Flynn
Anne Lynch
John Mc captain
John Beck
John Marry

Father O'Meara made a large number of entries in these records, and the little we know of him induces serious and sad reflections. No particulars of his appointment to Chicago have been disclosed, but there is no reason for doubting that he was sent by Right Rev. Simon William Gabriel Bruté, the first Bishop of Vincennes, as successor to Father St. Cyr, after the latter had been called home to his own diocese by Bishop Rosati. The conclusion is inevitable, judging from these parish records and from stray references to be found in early writings, that he was as popular as the affable Irish priest always is. Stories are told of his mingling with the workmen, mainly Irish, along the Illinois and Michigan Canal, which was then in the course of construction, and of his popularity amongst them. Tradition makes him loved by the Irish Catholics especially. But as time passed the Bishop of Vincennes saw fit to send a close personal friend of his own who had accompanied him from France to the United States, Rev. Maurice de St. Palais, to Chicago, but in what capacity or with what authority we are not definitely advised. Upon the arrival of the French priest there was evidently a dispute as to who should be the superior, Father O'Meara, the old pastor, or the new arrival. Father O'Meara apparently held the fort, however, and a considerable portion, presumably a large majority of the congregation, recognized him. Father Palais, however, asserted his authority and improvised a church in the second story of a building on Randolph and Wells streets, where a part of the congregation attended his ministrations. There is some reason for believing that the contest waxed warm, and was the occasion of more or less scandal. Advised of the situation Bishop Brute came to Chicago and settled the matter by removing Father O'Meara, and taking from him his priestly functions, at the same time installing Father Palais as pastor and warning the objectors against disobedience to his findings under pain of excommunication.¹²

Now begins a new period in the life of the disbarred priest. There are men and women in Chicago, with one of whom I have conversed, that have a recollection of seeing Father O'Meara about the little town and in attendance at Mass. It is certain that he remained in Chicago until after the creation of the Chicago diocese, and the appointment of Bishop Quarter, and so notable was his appearance that that saintly prelate seems to have considered his attendance at Mass as worthy of a record. On March 17, 1845, Bishop Quarter made the following

¹² McGovern, Rev. James J., D. D., in *New World*, April 14, 1900, p. 21.

entry in his diary: "After the congregation, Rev. Mr. O'Meara, who is not officiating, came to the railing and communicated."¹³

When Father O'Meara left Chicago, and where he went are amongst the unknown facts of history. Rumors have reached the ears of Chicagoans that in his declining years he went to Ireland, and from thence to France, and an unauthenticated story is told of a Chicagoan meeting him in France, and learning that he had been reinstated with full faculties of the priesthood, and was the curé of a comfortable charge in a rural district in France.

To attempt to fight over again the contest between this sturdy Irish priest and the French clergyman who triumphed and who later became a distinguished bishop, would not only be futile, but highly improper, but everyone who has even the meager knowledge that written records give us, including his numerous baptisms and marriages of early Chicagoans, will cherish the hope that his life after leaving Chicago was not the cheerless one of a silenced priest, and will breathe a prayer that he is enjoying a happy eternity.¹⁴

DEATH RECORDS

It remains but to notice the very brief death record contained in this precious book. The principal part of the death record is contained on a single page, which we have reproduced in facsimile.

July, 1834. Died suddenly, W. Brannen. Newly arrived from Ireland.

In June, 1834. Died, one of the daughters of M. Colewell, agent of the Indians.

Oct., 1834. Died suddenly, John Hogan.

June, 1835. Died suddenly, Wm. Bourque. (Burke.)

All were buried according to the rites of the Catholic Church.

ST. CYR—PRIEST.

On the 2nd of July, 1835, I performed the ecclesiastical burial according to the rites of the Catholic Church on the corpse of John Baptist, son of Leon Bourrassa, 28 days old.

SAINT CYR.

the 17th of July, 1835, I performed the ceremonies of the ecclesiastical burial on the corpse of Julian Andrews, 18 days old.

SAINT CYR.

¹³ *Souvenir Silver Jubilee of Archbishop Fechan*, p. 71.

¹⁴ In Andreas' *History of Chicago*, Vol. 1, p. 292, is reproduced a letter purporting to have been written by Hon. J. S. Buckingham, member of the English Parliament, who, it is said was in Chicago at the time, relating to this first trouble in the Church. The letter makes a very bad case for Father O'Meara, but there are several statements in the letter that can be proven untrue, so that the statements upon which no evidence is available may well be doubted.

Died at Chicago the 15th of October, 1835, Thomas Owen, agent of the Indians. On the 17th performed the ceremonies of the church on the corpse.

ST. CYR.

Died at Chicago, Ill., the 16th of July, 1836, John After the reception of the last sacraments, on the 17th, I performed the ceremonies of the church on the corpse in the presence of a large crowd of Germans (he had been stabbed).

J. M. I. ST. CYR.

On the 11th of February, 1837, I, the undersigned, performed the ceremonies of the rites of the Catholic Church on the corpse of Ann Donovan, who died the 14th inst., 9 years old.

J. M. I. ST. CYR.

Chicago, Ill. On the 24th of February, 1837, I, the undersigned, performed the ceremonies of the rites of the Church on the corpse of Celestian Vilmain, 5 months old.

J. M. I. ST. CYR.

Chicago, March 2, 1837. I, the undersigned, performed the ceremonies of the Church on the corpse of Jerome Beaubien, who died on the 1st of March. Aged 2 years.

J. M. I. ST. CYR.

The most notable entry has to do with the record of funeral services for Thomas Joseph Vincent Owen, the first mayor of Chicago, and undoubtedly the most distinguished man in Chicago during the period of his residence here.

Other records bring to mind the state of society in pioneer days.

THE VALUE OF CHURCH RECORDS

These records strongly enforce arguments and appeals which are made from time to time for greater attention to such matters and better efforts for the preservation of records. New force has been given to these appeals by a paper read by Rev. Joseph F. Magri, D. D., before the first annual meeting of the American Catholic Historical Association, and reviewed by the Editor-in-Chief of St. Louis Catholic Historical Review, the Rev. Chas. L. Souvay, C. M., D. D. In his references to this able paper Dr. Souvay says:¹⁵

"Every pastor in the land should be made to feel he is not only a maker of history, but also, by his very position, a contributor to the work of future historians. There should be impressed upon him the necessity for making brief, but permanent, records of important events in his parish history; in this regard he

¹⁵ *St. Louis Catholic Historical Review*, Vol. III, p. 79.

can never be too complete, and he should distrust his judgment as to the passing and trivial nature of the items registered. His announcement books should be *books*, solid and substantial enough to stand rough handling and make preservation easy—for, as urged by Dr. Magri, these books, when filed, must be preserved in the parochial Archives. The expression 'parochial Archives' may sound pompous only to such as are not conversant with Ecclesiastical law. It is no product from the mint of history-hobbyists. The law of the Church is imperative and clear on this point:

'The Parish-rector must have (*habeat*) a place for records, or Archives, in which are to be kept the parish books (of Baptisms, Confirmations, Marriages, Funerals, and the *Liber Status Animarum*), and also the letters of the Bishop, and other documents which reasons of necessity or of usefulness demand should be preserved. These Archives are to be submitted to the inspection of the Ordinary or his delegate, at the time of the Visitation, or at any other opportune time; and the pastor has the duty to watch religiously that their contents are kept from externs (Canon 470, Par. 4).

At the end of every year the pastor shall transmit to the Episcopal Curia an authentic transcript of the parish Registers, except the *Liber Status Animarum* (Ibid. Par. 3).

The Bishop shall see to it that, of the Archives of Cathedral, Collegiate, or parish churches, also of Confraternities, and pious places, an inventory or catalogue is made in double expedition, one copy being kept in the respective Archives, and the other in the Episcopal Archives (Can. 383, Par. 1).''

After quoting the above and other Canons with reference to records and Archives, Father Souvay gives us an insight into Bishop Rosati's views which no doubt were imparted to Father St. Cyr when the Bishop sent him to Chicago. Father Souvay adds:

"A more complete and wiser Code of rules for the formation and preservation of parish Archives could hardly be devised. Our readers will, no doubt, remember with what tireless zeal Bishop Rosati insisted, in every place where he made the episcopal visitation, upon the establishment, contents and proper care of these parochial Archives. He counted on the information thus collected and garnered, and did not hesitate to request communication of whatever items were necessary to him for working out his reports. So we find him, in a circular of September 6, 1837, asking all the priests of the Diocese to send him for the first week of January 1838, together with their report of catholicity (population, Missions, numbers of infant baptisms, adult baptisms, conversions, funerals, marriages, first communions, paschal communions, to state: 1, When the parish or mission had been founded or erected, when the church was consecrated or blessed; the list of the Pastors or priests attending the Mission, with the dates of beginning and close of the period of their incumbency.'"

Finally Father Souvay himself makes this appeal:

"By all means let us gather and preserve religiously every bit of ore likely to yield some day were it only but a speck of the precious metal of history.

Time's hand shows itself rough enough; we must not continue, or help the havoc and destruction it has wrought; we should snatch from its clutches whatever has so far escaped its ravages.'"¹⁷

JOSEPH J. THOMPSON.

Chicago.

¹⁷ *Ib.*, p. 81.

THE ANCIENT ORDER OF HIBERNIANS

PREAMBLE OF CONSTITUTION REVISED AND ADOPTED AT THE
NATIONAL CONVENTION HELD AT INDIANAPOLIS, INDIANA,
JULY 21-26, 1908.

"The memers of THE ANCIENT ORDER OF HIBERNIANS in America declare that the intent and purpose of the Order is to promote FRIENDSHIP, UNITY AND CHRISTIAN CHARITY among its members by raising or supporting a fund of money for maintaining the aged, sick, blind and infirm members, for the payment of funeral benefits, for the advancement of the principles of Irish nationality, for the legitimate expenses of the Order, and for no other purpose whatsoever.

The motto of this Order is FRIENDSHIP, UNITY AND CHRISTIAN CHARITY. FRIENDSHIP shall consist of helping one another and in assisting each other to the best of our power. UNITY, in combining together for mutual support in sickness and distress. CHRISTIAN CHARITY, in loving one another and doing to all men as we would wish that they should do unto us.

(1) This Order is to be formed exclusively of practical Catholics. Therefore, each member is expected to comply with all his Christian duties. (2) Should any of the members fail in the above, and instead of giving edification and encouragement, become a stumbling block and a disgrace to the Organization, such a one, after proper charitable admonition, unless there be an amendment in his conduct, shall be expelled from the Order. (3) In order, however, that all may be done with justice, Christian charity and edification, there shall be in each county, a Chaplain, appointed by the Ordinary of the Diocese, to be consulted by the Division before determining anything to morality or religion. (4) The Chaplain in each county shall see that nothing is done or countenanced within his jurisdiction which is contrary to the laws of the Catholic Church, the decrees of the Plenary Councils of Baltimore, and the Synodical Constitutions of the Diocese. In any difficulty or doubt which he may not be able to solve, he shall consult the Ordinary of the Diocese. (5) All Divisions of this Order shall adopt the foregoing preamble, and their speial Constitution and By-laws shall be in harmony with the Constitution and By-laws o this Order."

(*Catholic Encyclopedia*, Vol. VII. p. 321.)

THE SOCIETY IN IRELAND

The Ancient Order of Hibernians is thought to be the oldest Catholic Fraternal Society existing. Historians trace its establishment back to 1565, during the reign of Queen Elizabeth and her Lord Lieutenant, the Earl of Sussex, Thomas Radcliff, who waged a most relentless persecution against the Catholic Church in Ireland.¹

¹ McFaul, (Rt. Rev. James A.) in *Catholic Encyclopedia*, Vol VII, p. 320.

Mr. John O'Dea gives this lucid account of the origin and purpose of the Ancient Order of Hibernians:

"In the seventeenth century the ancient orders were endowed with a national character through their revival and reorganization in the Catholic Confederation of Kilkenny by the popular hero, Rory O'Moore, a nephew of Rory Oge. This Confederation, which attempted to establish the independence of Ireland, conducted a national war against the British for ten years. Its armies, under Owen Roe O'Neill, Bishop Heber MacMahon and Preston, took the vow of the

The policy of England during each succeeding reign of Henry, Edward, Mary and Elizabeth was subjugation, plunder and extirpation of Ireland. England had cast a longing and greedy look of conquest upon Ireland. Nearly all the rich lands that were the birthright of the Irish people from the dawn of history were confiscated and given over to Scotch and English planters, whilst the remnant of the race that remained from wars and famines was banished into barren mountains and frozen moors where little could be found to sustain life. The complete extirpation of the race was believed to be the only safety for the sovereignty of England in Ireland. Laws were enacted not only to exterminate the race but also to stamp out the soul, the morality, the manhood, and the nationality of the people. What Elizabeth could not accomplish with the sword she did with the vileness of the serpent. She basely entrapped, imprisoned and executed the chieftains and leaders of the people whom she was unable to subdue in a fair fight, and determined to stamp out forever the ancient Catholic religion of Ireland.²

It was to assist the Irish chieftains in expelling these spoliators and to maintain the Catholic religion, the "Defenders," (as the Ancient Order of Hibernians was then called) were organized under the leadership of the valiant and chivalrous chieftain, Rory O'Moore.³

Confederation, which was substantially the same as the vow of the ancient orders, and also identical with the obligation of the Ancient Order of Hibernians today. A grandson of Rory O'Moore, Sir Patrick Sarsfield, was the chief figure in the war against the English under William of Orange, and the Raparees, an irregular organization of scouts and light cavalry, carried on a desultory warfare until the early years of the eighteenth century. The Raparees had signs, passwords and a somewhat loose system of organization, which was adopted by their successors, the Whiteboys of the South, who endeavored to redress many grievances regarding land tenure through both vigil and forcible means until they were succeeded by the various agrarian societies which expressed the protest of the peasants against intolerable conditions all through the latter part of the eighteenth and the early part of the nineteenth centuries. In the North in the latter part of the eighteenth century the Defenders were organized to resist the encroachments of the Orangemen, with whom skirmishes and battles were frequent. During the revolt of 1798 the Defenders united with the United Irishmen and loyally supported Wolfe Tone and the gifted band of young men who sought to establish an Irish Republic."—(*National Hibernian*, Indianapolis, June, 1921.)

²Radcliff prohibited all monks and Catholic priests from eating or sleeping in Dublin, and ordered the head of each family to attend protestant services every Sunday under the penalty of a fine. *Ibid.*

³It is said that Rory Oge O'Moore organized and founded the Hibernians in the year, 1565, in the County of Kildare, in the Province of Leinster, and gave to his faithful followers the name of "The Defenders." After the death of Rory, "The Defenders rallied around the Irish Chieftains, and after many glorious battles betook themselves to the mountains and defied the tyranny of England. In the course of time branches sprang up among their descendants

Henceforth, in various forms and names through succeeding centuries to the present day this great organization has always been intimately associated with the Irish race everywhere, and the uncompromising defender of the Catholic Church and the independence of Ireland.

But it was especially during the bloody persecutions of Cromwell and in the Penal days that those noble defenders of the faith proved their loyalty and undying devotion. Under Cromwell and William the condition of Ireland was most appalling, wretched and unutterably miserable. Heretofore the sword was more effectively used to drain the life-blood of the nation, but now laws, the most accursed that the perverted intrigues of man could devise were the machinery most effectively used to gradually, but even more insidiously and completely grind out the soul, the intellect, the conscience, the morality, the manhood and the nationality of the people. Alas! Ireland through bitter experience has seen that the sword in its most deadly effect is merely a pruning-knife in comparison with the mighty pen wielded by an unscrupulous and tyrannical government. Some of the laws enacted by the British Parliament were:—"that popery must be exterminated, no Papist must be left living in Ireland. No Papist may be a lawyer, a physician, a clergyman. No Papist shall have an elective voice in the land of his fathers. No Papist shall have a right to educate or be educated at home or abroad. No Papist shall have a right to carry arms for his own or his property's protection. One Northman shall be in every Catholic house in Ireland and can violate at will the wife, the mother, the sister or the daughter. If the father, the husband, the brother or the son dared interfere or offer any protection he was taken out on the street before his house and shot like a dog. The Englishman may kill the Irishman take his land and there shall be no redress. That no more priests might be ordained in Ireland, all bishops were banished under pain of death. Only twenty days were allowed for all priests to leave Ireland under pain of 'High Treason' the punishment for which was to be 'hanged, drawn and quartered.' Anyone harbor-

in opposition to the Protestant organizations such as the "Hearts-of-Steel," the "Oak-Boys," the "Peep-'O-Day-Boys," the "Protestant-Boys," the "Wreckers" and finally the "Orangemen." The principle Catholic organizations were the "White-Boys," so called from wearing a white shirt, the "Rapparees," who received this designation on account of a half pike which they carried, and the "Ribbon-Men," so called because their badge was two pieces of green and red ribbon. In due time there arose also the "Terry-Alts" and the "Fenians." The spirit of these organizations gave rise to what is known in Ireland as the Ancient Order of Hibernians." McFaul, *op. cit.*

ing a priest might be publicly executed and his properties confiscated. Anyone knowing, and not revealing the hiding-place of a priest might be publicly flogged and his ears amputated. A reward of five pounds was given anyone bringing in the head of a priest or a wolf."⁴ But as our divine Saviour has said: "The good shepherd giveth his life for his sheep. The hireling and he that is not the shepherd whose own the sheep are not seeth the wolf coming and leaveth the sheep and fleeth and the wolf seizeth and scattereth the sheep and the hireling fleeth because he is a hireling and hath no care for the sheep." The Irish priest to his eternal honor, be it said, bravely faced all dangers for the sake of his dear flock, and residing in the caverns of the mountains or in lonely hovels in the bogs, he issued forth in the night to carry consolations of religion to the huts of his suffering and oppressed countrymen.

These were the dark and penal days when the Holy Sacrifice of the Mass could be offered up in stealth and secrecy only in the caves of the rocks or upon the lone mountainside—the death penalty continually hanging over priest and worshipper.

During all these dark and stormy days it was the members of the Ancient Order of Hibernians who went around with the priest in his midnight missions of mercy, and were entrusted as sentinels to guard the heights and defend the priest and his flock from the blood thirsty English soldiers. Sometimes in spite of their vigilance they were surrounded and the kneeling congregation was slaughtered and the venerable white-haired priest at the rude altar was slain and his life-blood flowed near the Adorable Body and Blood of the Redeemer he was offering up for the living and the dead.

HIBERNIANS IN AMERICA

The Ancient Order of Hibernians was formally established here in America in May, 1836. Certain Irishmen in New York desirous of having the order established in this country communicated with the "Board of Erin" in Ireland. They received the following reply: "Brothers Greeting—Be it known to you and to all whom it may concern, that we send to our few brothers in New York full instructions with our authority to establish branches of our society in America. The qualification for membership must be as follows: All members must be Catholics and Irish or of Irish descent, and of good moral character and none of your members shall join any secret

⁴ D'Alton in *Catholic Encyclopedia*, Vol. VIII, subject, "Ireland."

societies contrary to the laws of the Catholic Church and at all times and in all places your motto shall be Friendship, Unity, and True Christian Charity."

Strict injunctions were also placed upon them not only to foster brotherly love amongst themselves but also to extend hospitality and assistance to the immigrant landing on our shores. They were especially exhorted to aid and protect their Irish immigrant sisters irrespective of their religious belief from all harm and temptation. In a word, to act as missionaries and big brothers to the sons and daughters of Erin who might seek a home here, to teach and infuse into them respect and loyalty to the government and institutions of this free Republic so that the honor of the sons and daughters of Erin might be upheld as a monument to our race at home and abroad. The document was signed by fourteen officers representing the organization in Ireland, England and Scotland.

The Ancient Order, as might be expected, soon rapidly spread throughout America until in nineteen hundred and eight the membership had increased to 127,254 in the United States, Hawaii and Canada. At present it numbers 150,000.

The immense amount of good accomplished by the order in America is simply astounding!

According to a report submitted in 1908 by Right Rev. James A. McFaul, Bishop of Trenton, N. J., in a given period of twenty-four years, \$8,000,000 were paid out by the order in funeral and sick benefits alone, while \$4,500,000 were given for other benevolent purposes. \$50,000 were given as an endowment for a Gaelic Chair in the Catholic University of Washington. \$40,000 were sent by the Order to the sufferers of the late San Francisco earthquake. An equally large amount to the Johnstown flood sufferers, besides many generous donations to the Gaelic League and the establishing of scholarships in various Catholic Colleges and Academies to encourage the study of Irish history and literature.^a

\$38,000.00 were given to the late Archbishop James Edward Quigley, for church extension purposes. The order was also instrumental in having Congress appropriate the princely sum of \$50,000.00 for the erection of a monument at Washington to perpetuate the memory of Commodore "Jack Barry," "Father of the American Navy." During the last century the combined forces of famine, pestilence, persecution and oppression, drove the youth of

^a This letter was dated May 4, 1836. See McFaul, *op. cit.*

^b *Ibid.*

Ireland to seek in other lands the right to live. They emigrated to England, Scotland, Wales, Australia and especially to America. Hastening to the seashore to leave forever perhaps the "land of song and story" "the isle of saints and sages" the home of their fathers, the chapels of their devotions and the graves of their ancestors. Who was to meet and welcome them, to encourage and help them, to cheer up their drooping spirits and sorrowing hearts when they landed on a foreign shore? It was the Ancient Order of Hibernians that came to meet the poor "exile of Erin," stretch out to him the hand of friendship, unity, and Christian charity, cheer up and help him to acquire a new home. They taught him respect and obedience to our glorious Constitution, love and fidelity to our institutions, and in due time initiated him into our American Citizenship. This big-brother solicitude and care was devoted especially to the assistance and protection of the immigrant girl landing in New York and other seaports. With the rest of the Irish people individually and as a society they have always contributed generously towards the erection and support of churches, hospitals, and charitable institutions throughout America and no one coming for aid for church or people in the old land was ever sent way empty handed by the A. O. H. In all our great cities, and in many country towns, at the laying of the corner stone or dedication of our grand churches, Cathedrals and hospitals the members of the A. O. H. were there in all their manly strength and military bearing to do due honor to the great occasion. And they came, often at a great sacrifice, not in carriages or automobiles as now, but marching for miles through muddy streets and stormy weather. And not only was their time freely given, but of their hard earnings they cheerfully gave in order to help out and encourage the poor priest or sisters in their arduous but glorious labor.

Not only did the British Government try to enslave the Irish people at home intellectually and physically and force them into exile, but to prevent them from succeeding abroad, its pernicious propaganda preceded and followed them wherever they went. In order to justify her brutality to them at home, by lies and misrepresentation she held them up to public scorn and ridicule abroad. In the words of the venerable Archbishop Feehan: "She robbed them of their possessions and held them up to scorn saying, 'Behold how poor and shiftless these Irish are'." She deprived them of education and sneeringly said, "Behold how ignorant they are." The Irishman was exhibited upon the public stage as a be-whiskered clown and buffoon and in the most grotesque manner made to represent the

lowest type of the human race. Thanks to the efforts of the Ancient Order of Hibernians, these disgusting caricatures have been driven off the stage.

Not only has the Ancient Order always been the great defender and supporter of the church and protector of the priesthood, but in this and other lands it has proven over and over again its undying loyalty to the old land and the chosen leaders of the Irish people. In the stirring days of the "Land League" its mighty moral and financial support was poured into the treasury to uphold the arms of Davitt, Dillon, and Charles Stewart Parnell⁷ and today at home and abroad whilst yielding to none in loyalty to America it is one with the prelates, priests and chosen representatives of the people for the complete independence of Ireland.

THE A. O. H. IN ILLINOIS

The first division of the Order in Illinois was established on the West Side in Chicago, April, 1872, by Mr. P. C. T. Breen, who was first County President.⁸ He was succeeded in 1876 by Mr. Michael H. Lyons. Then the membership was only 300. In 1882 when Mr. Lyons was elected National Director, the membership had increased to 7000, and divisions were in every parish in Chicago. Mr. M. W. Ryan succeeded as County President and after one term, was elected County Clerk. Since then the office of County President has been ably filled by the following Hibernians: William Curran, John W. McCarthy, P. B. Flannigan, Laurence Henely, John T. Keating, W. J. Doherty, John Bigane, P. J. O'Sullivan, P. H. Muleahy and Dr. P. B. Hayes. The present officers of the County Board are: President, Mr. John J. Geraghty; Vice-President, Dr. Alexander Pope; Recording Secretary, Martin P. McHale; Financial Secretary, M. Larney; Treasurer, James A. Kilbride; Chaplain, Rev. Frank L. Reynolds. Among those who helped to organize the Order in 1872 only two still survive.—Mr. Luke H. Lyons, respected father of Rev. Luke H. Lyons of St. Gertrude's Parish, Chicago, and Mr. Michael S. Finegan.

Throughout the state the Order has branches in the following counties: Cook, Adams, Alexander, Bureau, Champaign, Livingston, McLean, Montgomery, Pike, Peoria, Sangamon, St. Clair, Will,

⁷ Condon, (Peter) in *Catholic Encyclopedia*, Vol. VIII, p. 144.

⁸ I am indebted to Honorable Patrick B. Flanagan for many of the facts stated herein relative to the history of the order in Illinois.

Macoupon, Platt and Christian. The first branch established outside Chicago was in East St. Louis by Mr. Patrick O'Neill, and Mr. Hanafin. Some of the past State Presidents were: Edward Spellman, John F. Quinn, John J. Mahony, John T. Keating, John Regan and P. J. Reynolds.

For some time the question of establishing a Life Insurance Association in connection with the A. O. H. had been debated; and accordingly on March 21, 1900, a Hibernian Life Insurance Association was incorporated under the laws of the state of Illinois. Incorporators were: John T. Keating, Michael M. Blake, Ed J. Hanley, John Bigane, James Buckley, Francis J. Conroy, Daniel S. Touhy, John E. Long, John J. Mahoney, Maurice A. Crotty, David Herlihy, William P. O'Brien, Edward O'Connor, and Eugene F. O'Riordan.

A splendidly equipped military organization, known as the "Hibernian Rifles" in connection with the A. O. H. existed in Chicago for many years, and their fine military bearing upon state occasions, in connection with the "Clan-na-Gael Guards" never failed to evoke the admiration and applause of everyone.

The A. O. H. in Illinois has faithfully carried on the good work intended by its founders. Its activities have extended to all the Corporal and Spiritual works of Mercy from the care of the needy to visiting the sick and burying the dead, and from comforting the sorrowing to praying for the living and the dead. Not only has it given its quota towards the large sums subscribed towards the Gaelic chair in the Catholic University of Washington, the San Francisco earthquake, and Johnstown sufferers, to church extension work, scholarships in various Catholic colleges and academies, funeral and sick benefits, Gaelic League, Parnell Fund, etc., but it has always generously co-operated in the upbuilding of the great Archdiocese of Chicago.

Large plots, where are buried its dependent members, were purchased in Mount Carmel and Mount Olivet where a handsome and costly monument representing one of the "Round Towers" of Ireland stands guard casting its shadow over the sleeping dead.

They have erected and equipped at a cost of \$70,000.00 the Emmet Memorial Hall, Ogden and Leavitt Street. This splendid structure is dedicated to the memory of Ireland's noble patriot and martyr, Robert Emmet.

"When my spirit shall be wafted to a more friendly port, when my shade shall have joined that band of noble martyrs, who have shed their blood upon the scaffold and field in defence of Justice and liberty; this is my hope: I

wish that my memory and name may animate those who survive me; whilst I look down with complaisance upon the destruction of that perfidious government which upholds its domination by blasphemy of the Most High—which displays its power over man, as over the beast of the field; which sets one man against another and lifts its hand in the name of God against a fellowman who believes or doubts a little more, or a little less than the government standard—a government steeled to barbarity by the cries of the orphans and the tears of the widows it has made.”

When the United States entered the late World War, orders were received from the National Officers that every division throughout America and Canada, should encourage their younger members immediately to join the American and Canadian Armies; with the result that thirty per cent. of the members joined the colors. The remaining members not only paid the dues and assessments of their absent brothers fighting for liberty; but also a special assessment of \$4.00 each approximating \$500.00 to be paid, as long as the war lasted, to the nearest needy relative of the boys away. In a general way, the Hibernians not only purchased Liberty Bonds themselves, but also assisted the Government in the sale of Liberty Bonds, War Stamps, Red Cross Work, etc.

LADIES AUXILIARY — ANCIENT ORDER OF HIBERNIANS

The Ancient Order of Hibernians boasts thousands of noble, intellectual and self-sacrificing women as Auxiliaries. This branch of the Order was established in Omaha, Nebraska, in May, 1894, and now numbers about 90,000 members. Much is said in our day about women's rights and women's suffrage. The women of Ireland have always enjoyed equal rights and even greater honors than the men of Ireland. The respect of the manhood of Ireland for womanhood is proverbial. The ancient names of Erin, Eira, Banba, and Fodhla were called not after pagan kings but the pagan queens of Ireland. Many of the ancient places in Ireland even to the present day derived their names not from the kings and chieftains that ruled over them, but from their wives, daughters, sisters, and mothers. From the days of Queen Scota, who unfurled the "Sacred Banner," and Tia, foundress of the "Royal Tara," and St. Bridget, called the "Mary of Ireland," and the beautiful and stately Margaret of Offally and the brave women of Limerick down to Anna and Fanny Parnell, foundresses of the ladies' branch of the Land League and here in our own city, Mrs. Mary McWhorter, National President, and all the other splendid ladies of the Auxiliary; the women of Erin have always dared the storm of war, and "stalked with Minerva's step

where Mars might quake to tread." At the Saratoga National Convention in 1906, the Ladies' Auxiliary became a national organization with full powers to elect their own national officers and conduct their own affairs equally as the men.⁹

For the comparatively short period of their existence they have not only equalled but outclassed the men. The good results they have already achieved are daily attracting many of our Catholic young women to their ranks. Their initiation ceremonial is beautiful and imposing.

The Ladies' Auxiliary has established a Chair for the higher education of women in Trinity College, Washington, with an endowment of \$10,000.00. They have given the late Archbishop Quigley for extension work, \$10,000.00 of the \$38,000.00 already mentioned, besides many other generous donations to charity. They have established scholarships and the study of Irish History and literature in many parochial schools and academies. They have collected amongst themselves a large fund, and completed arrangements for the erection in a hallowed site near the Capitol at Washington, a befitting monument to the blessed memory of the "Angels of the battlefield," those brave nuns, who obedient to the call of duty and oblivious of all dangers, during the Civil and Spanish wars freely devoted themselves to their nation's service, and went forth like ministering angels over the shell-plowed battlefields, through the trenches and in the hospitals to staunch the blood and relieve the pain of the wounded soldier. It mattered naught to them, the soldier's color or creed, for, far above the roar of the battle they heard the Saviour's voice: "Amen, I say unto you, 'as long as you did this to these the least of my brethren, you did it also unto Me'." There is many a war-scarred veteran still alive, who, with tear-dimmed eyes, will tell you how he was nursed back to health by some dear, good "Sister of Charity" and many more have passed away with a smile and a prayer of thankfulness still lingering on his pale lips.

All during the late war the Ladies' Auxiliary devoted themselves exclusively to war work. They went over the top in Red Cross work, sale of Liberty Bonds, War Stamps, etc., and considering the large number of sons in Irish families they, together with all our glorious American womanhood, cheerfully gave up a very large quota of sons, husbands, brothers and sweethearts to fight and die for what we believed would be, the complete destruction of autoeracy and the establishment of the liberty of all peoples everywhere.

⁹ McFaul, *op. cit.*

In 1918 they donated to the Church Extension Society \$2,700.00 for purchasing of "Mass Outfits" for our Chaplains in the Army and Navy. National President, Mrs. Mary McWhorter was appointed a member of the Advisory Council, National Women's Liberty Loan Committee and State President, Mrs. Anna E. Johnson was appointed Post Office Director in charge of the War Savings Stamps department.

Owing to the war activities and the care of hundreds of their members who went away to fight, the A. O. H. and Ladies' Auxiliary were unable to do much for present needs of the Archdiocese of Chicago. However, they pledged a scholarship each for the new Quigley Preparatory Seminary. This they have as yet only partly fulfilled, but will fully discharge as soon as possible.

In the roster of the A. O. H. are enrolled the names of many members of the hierarchy and clergy as well as innumerable names of men of the very highest standard in the business and professional world.¹⁰

In the Ladies' Auxiliary are many women of the very best type of American womanhood and motherhood, which above all else is the best guaranty and most potent factor in the future greatness of America.¹¹

REV. FRANK L. REYNOLDS, County Chaplain.
Cook County, Illinois.

Chicago.

¹⁰ A complete history of the Ancient Order of Hibernians is not available. Writers on the subject are required to rely upon fragmentary references and a few published sources amongst which are named: Macgeoghegan, *History of Ireland*, continued by John Mitchell (New York, 1868); McGrath, *History of the Ancient Order of Hibernians*, (Cleveland, Ohio, 1898); Shahan, *Lecture on the Ancient Order of Hibernians*, (Chicago, 1904) and the proceedings of the national and state conventions and the periodical reports.

¹¹ The present Illinois State officers are as follows: President Mrs. Anna E. Johnson; Vice-President, Mrs. Rose Mulholland; Secretary, Mrs. Anna M. Condon; Treasurer, Mrs. Winifred Walsh; Irish History, Miss Kate Meade; Chaplain, Rev. John J. Connolly.

County Officers, Cook County, President, Mrs. Elizabeth Qualy; Vice-President, Miss Agnes Deleany; Secretary, Mrs. Anna Carron; Treasurer, Mrs. Anna Ryan; Chaplain, Rev. F. L. Reynolds.

The present State officers of the A. O. H. are: President, Mr. Richard Nash; Vice-President, Mr. Patrick Enright; Secretary, Mr. D. S. Harrington; Treasurer, Dr. George P. Kerrigan; Chaplain, Rev. John J. Connolly.

National officers: Chaplain, Right Rev. Michael J. Gallagher; National President, James E. Deery; National Vice-President, Richard Dwyer; Canadian

Vice-President, Peter J. Doyle; National Secretary, John O. Dea; National Treasurer, John Sheehy; National Directors, Joseph McLaughlin, John V. McCarthy, Patrick E. Sullivan, John J. O'Connor, William Boyle, Joseph Daly.

National officers, Ladies Auxiliary: National President, Mrs. Mary F. McWhorter; National Vice-President, Mrs. Adelia Christy; National Secretary, Mrs. Susan McNamee; National Treasurer, Miss Margaret McQuade; National Directors, Mrs. Mary Arthur, Mrs. Catherine Foley, Miss Ada K. Gannon; Mrs. Ellen Ryan Jolly, Chairlady, "Nuns of the Baulefield" Monument.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

FATHER AUGUSTUS FLORENTIUS BRICKWEDDE

In a former chapter of these historical sketches we have touched upon the origin of the church in Quincy. The important names of Peter Paul Lefevere and Hilary Tucker were, so far, the chief ornaments of our narrative: but now we must add a third name of even greater importance, in as far as the early history of Quincy is concerned, the honored name of Augustus Florentius Brickwedde, the first pastor of a Catholic parish in the Mississippi Valley, erected on distinctly national lines. Father Lefevere had gathered together a little flock of Catholics from Quincy and its environs; but, as the zealous missionary states, the great majority of them were German, and therefore their priest should be a German like Father Lutz or Father Helias. Bishop Rosati could not spare these missionaries for the work in Quincy, and at length sent Father St. Cyr. But as Father St. Cyr had a number of other missions and was no longer able to make long rides, the Rev. Hilary Tucker, then fresh from the Propaganda at Rome, was sent to build up the church at Quincy. Shortly before a stout, earnest, willing priest had arrived in St. Louis from Osnabrück in Germany; and, as the Germans of Quincy were still anxious for a priest of their own nationality, Bishop Rosati divided the district into two parishes on national lines: the English speaking people to be placed under the leadership of Father Hilary Tucker, the German Catholics, however, to form an independent parish under the spiritual guidance of Father Augustus Florentius Brickwedde.

This arrangement seems to have given almost universal satisfaction. Both pastors labored, each in his own way, with remarkable success and ultimate failure.

Augustus Florentius Brickwedde was born June 24, 1805, at Fuerstenau, Kingdom of Hanover, diocese of Osnabrück. His father was a distinguished counsellor at law, who later on became Circuit Judge at Bersenbrueck. The hopeful August completed his classical studies at Osnabrück and followed the usual theological course at the Universities of Munich and Bonn. He was ordained deacon on

September 19, 1829, and raised to the priesthood the following year, on September 20, in the Cathedral of Hildesheim. How Father Brickwedde came to the wilds of America and began operations in Quincy, we have already described.¹ During Father St. Cyr's incumbency of Fountain Green and until the advent of Father Hilary Tucker, Father Brickwedde had sole charge of Quincy. But owing to his lack of English his ministry was not satisfactory to a small but influential part of the congregation. A lengthy petition was sent to Bishop Rosati on January 29, 1839: It was signed by J. S. Whitney and read as follows:

"Rt. Rev. Sir:

At a meeting of the Catholic congregation in this place, held on the 20th inst., I was directed to communicate to the Bishop of the Diocese, its doings, also some other points relating to this congregation.

The meeting was held in the building occupied by us at present as a church, and after service was ended. After some discussion of the subject it was thought proper to take up a subscription, to ascertain, what sum could be obtained for building a church here, the ensuing season. Only a small part of the congregation was present, but the sum of \$475.00 was subscribed. On the 27th inst., after service, the further sum of \$75.00 was subscribed, making an aggregate of \$550.00. Sometime last Autumn, the hands then at work on the railroad at this place, by agreement among themselves, advanced one dollar each for the same purpose and paid the money amounting to \$90.00 over to the contractor, who now has the money in his possession. This item, added to the former, makes a total of \$640.00. A subscription paper was circulated here a year or two ago for the purpose of raising funds to build a church, but was thought not sufficient. The paper, through carelessness, has been lost; but it is believed that not less than \$200.00 will be obtained. This added makes \$840.00. We propose to raise the sum of \$1,200.00, thinking that sum will be sufficient to put up a brick building 50 feet long, 30 feet wide and 18 feet high; and enclose it so that it will receive no injury during the winter and complete it next year. Not more than one-third of the congregation has as yet subscribed anything. The ladies of the congregation propose to raise \$100.00 by holding a fair from the sale of sundry articles of their own manufacture. The contractor (Mr. Reilly) on the railroad is of opinion, there will come 300 men next Spring to work on the road, who will contribute something toward our proposed undertaking. The known liberality of the Irish character is a sufficient guarantee in this case. If unanimity prevails, there will be no difficulty in the case. Several think it will be expedient to complete the edifice the present year and sell out the pews to defray a part of the expense. I do not believe this will be necessary. If we make the proper efforts enough will be raised for the purpose, and a sale of the pews might be reserved to raise a fund for the support of the officiating clergyman and for purposes of charity.

As chairman of the meeting of which I have spoken, I was instructed to write this letter; and to say that this congregation is composed of two classes

¹ ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. III, No. 3.

of persons; one class speaks the English language and the other the German. The Rev. Mr. Brickwedde, who officiates here, gives out all his instructions in the German language. A very considerable portion of the congregation do not understand a word of it, and I am directed to ask if a clergyman, able to speak and preach in the English language, could not be sent here. We have been informed, there is, at this time, a young gentleman, of the name of Hamilton² who might be designated for this place. If so, I am directed to say, that a room for his accommodation and a suitable place for him to board, will be ready for him on his arrival. We wish, all of us, however, to be distinctly understood, that by this we impute no blame, we cast no censure on Mr. Brickwedde, we believe him to be an excellent and a worthy man. But our desire is to be instructed in religious duty, and that in a language we can understand.

But there is another subject that I am directed to mention and it seems more proper to do so to our Bishop than to any one else. I cannot speak with entire accuracy, but I think I am not far from it, when I say, there are here 150 persons who have not been to confession for more than fifteen months. If a standing rule of the church is violated: it may be asked how can persons confess without a confessor. Mr. Brickwedde cannot understand unless he is addressed in German. The above persons cannot do so for they cannot speak that language. In this case, if Mr. Hamilton cannot come here, I am directed to propose that some one of the Reverend Clergy be selected to come here for a few weeks, or even for a few days, specially to attend to this congregation in the present state of things.

The house we meet in, at present, for public worship, will not hold one-half of the congregation; and many do not attend for the reason that the house will not hold them. Another reason is that which I have already alluded to, that the instructions, at present, are all in the German language. If we could also have preaching in English, we should endeavor to adopt this arrangement: that the Germans should attend the instructions of Mr. Brickwedde, and there are enough of them to fill the house, and on such occasions to give up the house exclusively to them during service: and if we could have preaching in English, we would in turn exclusively occupy the house and there would be enough of us to fill it. This as a temporary arrangement until we can build a house large enough to hold all, would be very satisfactory."

After a few irrelevant remarks the writer concluded his petition with these words:

"Our increasing numbers will only make us weak, being like an army without discipline, unless we have the teaching, the instruction and discipline of the church."

A postscript is added by the ladies of the congregation:

"Rt. Rev. Bishop Rosati:

The undersigned respectfully beg leave to add their names in an earnest request that Mr. Hamilton be stationed at Quincy.

MRS. R. M. YOUNG, MISS JANE FIELD,
MRS. MARIE FIELD, MRS. S. C. ROGERS."

² Concerning Father George Hamilton, cf. ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I.

³ Original in Archives of the Catholic Historical Society of St. Louis.

This petition is remarkable for more than one reason. The tone is that of a cultured gentleman, and avoids all asperity and mere fault-finding. Yet we cannot believe that Father Brickwedde in 1839 was unable to hear confessions in English, for we have a number of his letters in a kind of English that is not, indeed, idiomatic, yet would amply suffice for the office of a confessor. Some of these proposed penitents must have been somewhat at fault in declining the services of Father Brickwedde, who by all accounts was a good zealous priest.

The most remarkable thing in this document is the proposal of separate congregations of English-speaking and German people. Indeed Mr. Whitney of Quincy offered the plan only as a temporary expedient, yet it was, no doubt, the occasion of Bishop Rosati's action in establishing the English-speaking parish under Father St. Cyr's successor, Father Hilary Tucker, and the German parish of the Ascension of our Lord under Father Brickwedde. As this is the first known case of such an arrangement, creating parishes on national lines, we must conclude that the movement started, not with the Germans, as is commonly supposed, but rather with the native-born Catholics. The Catholics of Quincy therefore must have the honor as well as the responsibility of having inaugurated a movement that proved to be of incalculable benefit to the church in this country, saving hundreds of thousands of immigrants from the imminent danger of losing their Catholic faith.

About three months after this petition was sent to Bishop Rosati, Father Brickwedde transmitted his official report on the condition of the Mission of "The Ascension of our Lord Jesus Christ" in Quincy. We will render the original Latin in English and add a few illustrations as the occasion offers. The document is dated:

"Quincy, 22 of April, 1839."

1. The Mission under the title Ascension of Our Lord Jesus Christ in Quincy, in the State of Illinois, County of Adams is two hundred miles from St. Louis.

2. Letters can be safely sent by mail to Quincy.

3. This mission has no church of its own, but until now the holy sacrifice of the Mass has been offered up in a room of the house of the missionary, Brickwedde, which was blessed in the year 1838 on the Feast of Pentecost; it is of wood, and the outside is painted, and the interior plastered, twenty-eight feet long and 18 feet wide, and cannot hold the multitude of the faithful. There are no bells, no baptismal font, no confessionals. There is a tabernacle in which the Blessed Sacrament is kept. The Registers of Baptisms, Marriages, and Burials are properly kept.

4. There is no parochial residence.

5. There is a public cemetery, but it is not blessed.

6. The mission owns no farms or any other real estate. The missionary must live at his own expense and the rare offerings of the faithful. Recently Mr. Whitney gave to the Bishop of this territory a site for a church-building to be built of stone, the lot is 100 feet square, and aptly situated on Main and Eighth Street. For the building of the church about 900 dollars have been subscribed, partly in labor and partly in money. The deed for the gift will ere long be sent to the Bishop of St. Louis.

7-8. There are 241 Catholic Germans. The English-speaking Catholics number about 50: but the exact number cannot be given, because every day some workmen arrive and others depart.

9. The word of God is preached every Sunday and Holy day in the German language, and High Mass is sung. On the same days, at two o'clock in the afternoon, the children are instructed in Christian doctrine, after that Vespers are held and the rosary is recited in public or some other devotion held.

10. There is a Catholic school in Quincy attended by fourteen boys and ten girls. My missionary station in Iowa Territory is situated in Lee County, on Sugar Creek. The number of souls there is, 62, all speaking the German language. They have offered six acres of land in a very suitable place for a church, cemetery and priest's residence. They are very anxious for a priest speaking the German language."⁴

This report of Father Brickwedde contains a number of very interesting items. The first church in Quincy has the title of the Ascension of Our Lord Jesus Christ, and is so designated in the Records as early as 1836. The name must, therefore, have been given by the earliest missionary visiting the place, the Rev. Peter Paul Lefevere. It seems probable that Father Lefevere came to Quincy on his great missionary excursion in 1834, on the Feast of the Ascension, and was then moved to designate the new mission by that glorious title. This name is found in all the records and reports until 1848, when for the first time we meet with the title St. Boniface, for what had been the Mission and Parish of the Ascension of our Lord Jesus Christ.⁵ It is plain, however, that not only the present Parish of St. Boniface, but all the churches of Quincy have their origin in the humble mission of Father Brickwedde.

At the time of Father Brickwedde's report, Quincy was a city of about 1800 inhabitants and enjoyed the facilities of the mail-service, two steamers making weekly trips up the Mississippi and touching at Quincy. The house of Father Brickwedde, temporarily used for divine service, was situated on Broadway and Eleventh

⁴Original in Archives of the Catholic Historical Society of St. Louis.

⁵For further particulars see the valuable work of Father Theodore Brünner, *Katholische Kindergeschichte Quincy's in Staate Illinois, Quincy 1837*, from which we have derived a number of interesting particulars.

Street. The extreme poverty of our early western missions is brought before us very vividly by the few words of the missionary: "No bells, no baptismal font, no confessional"; only the tabernacle with our Lord's sweet presence amid all these signs of desolation. But this Divine Presence richly made up for all these privations. Two small rooms adjoining the church were reserved for the missionary. It was the intention of Father Brickwedde to build the new church spoken of in the petition sent to Bishop Rosati, on the lot adjoining the temporary place of worship, and then to use the old building as a parish residence. But the plan was not carried out, as the present location seemed unsuitable for church purposes, and Mr. Whitney had given a new site on Main and Eighth Streets. When Father Hilary Tucker arrived to take charge of the English-speaking Catholics of Quiney, about May, 1839, he claimed the donation of Mr. Whitney for his congregation and started to build his church upon it. The German Catholics however bought a plot of ground on Seventh Street. The contract was closed June 17, 1839, and preparations for building a church were immediately begun. Under date of June 13, 1839, Father Hilary Tucker writes to Bishop Rosati: "The Germans are also making preparations for commencing their church." Father Brickwedde went about collecting whatever he could for the building. It is said that almost all the brick necessary were donated by the owners of the brick yard. Father Tucker states the cost of brick was three dollars per thousand delivered, or nine dollars in the wall. Other parishioners furnished all the stone for the foundations, others again offered to do the excavating gratis, others the hauling of the building material. Money was rather scarce at the time, but by the united efforts of these sturdy Germans the walls were raised up to the roof. During the winter the farmers cut the timbers and the shingles for the roof, whilst Father Brickwedde started on a collecting tour to the East and South, to raise the funds for completing the church. This trip was begun in November, 1839, and carried him as far as New Orleans, where he was the guest of Bishop Anthony Blanc, at St. Mary's of the Assumption. Here he was from December 21, 1839 to January 5, 1840. Father Brickwedde must have had good success in collecting; for the work on the church was resumed in early Spring and completed during the Summer of 1840. About the same time Father Brickwedde bought additional ground near the church and erected his parish residence.

But we have run ahead of the year 1839; let us return to the Report,

There was no Catholic cemetery in Quincy in 1839: The public cemetery was on the site of the present courthouse where a few of the early Catholics found burial. Since 1839 the second public cemetery was opened on Broadway and Twenty-fourth Street. The first mention of a Catholic cemetery in Quincy belonging to St. Boniface Church is found in the early part of 1841.

As to landed property, the mission of Quincy had none, except the lot donated by John Wood for Church purposes: but this lot was sold with the consent of the donor, when the new site was chosen. A fixed salary for the missionary was, of course, out of question. Father Brickwedde had some means of his own, and received occasional contributions from his parishioners, but, no doubt, he often found himself reduced to real want. Yet he bore his lot patiently: in all his letters to the Bishop we found no word of complaint, and no importunate begging. The people, too, were poor in earthly goods, though rich in grace and hope. There were 241 souls, all Germans; the Irish and American Catholics falling to Father Tucker's charge soon after the date of this Report. Father Brickwedde preached regularly in German, as he had not the facility of English speech. Yet he was not altogether helpless in English, as his letters bear witness. Father Brickwedde had a choir: every Sunday and Holy day there was High Mass at the church in the morning and Vespers in the afternoon. Catechetical instruction for the children was given regularly every Sunday afternoon.

Besides all these points of distinction Father Brickwedde enjoys the honor of being the pioneer of our present system of parochial schools in the Mississippi Valley. The parochial school is the bulwark of the church in America. "No church without a school," is our watchword today. But we know of no parochial school in this our western country before 1839, save that humble plant of Father Brickwedde's in Quincy with its 14 boys 10 girls. Convent schools and ladies' academies we had here and there in Kaskaskia, Florissant, Perryville, Fredericktown, St. Louis, and in various places in Kentucky and the South, but the first parochial school established by a parish and for a parish, was that of Father Brickwedde, conducted by the missionary himself in a small room in the first church building on Broadway and Eleventh Street in Quincy, Illinois. Father Brickwedde confined his priestly activities to Quincy and its immediate surroundings. His office of school-teacher almost required this restriction. Yet, once a year at Easter time he visited the German settlement on Sugar Creek in Lee County, Iowa, the present West Point. Fort Madison was on his way, and there is a record of a

baptism administered by him in that place. On one of these trips, he writes, "the steamboat that took me there and back was aground on the rapids in the Mississippi River, which detained me eight days."⁵ On account of this mishap Father Brickwedde was unable to attend the diocesan synod held in St. Louis April 21, 1839. Bishop Rosati never came to Quincy. The first visit of a Catholic Bishop for the purpose of Confirmation was that of the newly consecrated Peter Richard Kenrick in 1842. Father Brickwedde's way of life was most simple and laborious. To teach his little band of pupils was his delight. The love of prayer sustained him in all trials. On sleepless nights he would rise and go to the altar in the adjoining room and pray for the poor souls, who, he was wont to say, had called for help.

In 1837 Quincy became a part of the newly erected diocese of Chicago, which included the entire State of Illinois, and thereby Father Brickwedde's connection with Bishop Rosati's diocese came to an end. On the 26th day of May, 1847, Bishop Quarter of Chicago laid the cornerstone of the new church of St. Boniface which was not completed until Pentecost day, 1848. The comparatively heavy debt of \$1,600.00 dollars resting on the congregation, induced Father Brickwedde to undertake another collecting excursion, this time to his old home in Northern Germany.⁸ It was a day of great rejoicing for all the good Quincy people when Archbishop Kenrick of St. Louis came to consecrate the new church of St. Boniface, the apostle of the German, October 22, 1848.

But unfortunately this new church was to become the sad occasion of dissension between the pastor and a portion of his people. Bishop Van de Velde of Chicago stood up for the good and generous priest, and when the rebellious element met even their own bishop with imprecations and threats of violence, the bishop ordered the church closed. Father Brickwedde departed from the scene of his long and faithful labors on March 16, 1849, and on the very next day the first cases of cholera in Quincy were reported. To the good people of Quincy this seemed a divine visitation for the scandal given, and they begged the bishop to send them a priest. Two Jesuit Fathers

⁵Original in Archives of Catholic Historical Society of St. Louis.

⁷Bishop William Quarter, Chicago's first bishop, was consecrated March 10, 1844.

⁸Father Bruenner states that Father Brickwedde on this occasion was kindly received at the Courts of Vienna and Munich. He brought over not only a large sum of money, but costly vestments, sacred vessels and fine paintings for his new church of St. Boniface.

were placed in charge for the time being. But owing to the stubborn perversity of the ring-leaders of the movement against Father Brickwedde, the church was closed once more, until another, and now terrible invasion of the cholera softened the hearts of the most hardened. Father Kuenster restored peace to the storm tossed congregation. Father Brickwedde did not return to Quincy,⁹ but received the appointment to the mission in Libory Settlement or Mud Creek, where he built a new church of brick in 1849 which he enlarged in 1862. In the course of time the untiring priest built a parish residence, a school and a house for the Sisters teaching his school. In 1857 he accompanied his bishop, Damian Junker, on his visit to Rome. In November, 1865, Father Brickwedde came to St. Louis on a visit, was taken ill on the return trip, at Belleville, where he died, November 21, 1865. The people of St. Libory carried home his remains in solemn procession and buried them in the churchyard near the sanctuary he had served so faithfully. Many hardships the good Father had undergone in his missionary life; many good and even heroic deeds he had done for God's honor and the welfare of the poor and sorrowing; many a disappointment and many a reproach and contradiction he had borne in patience, from those he had never harmed; therefore his name is still in benediction and his life, though closed, is still a power for good in the places once blessed by his presence; he was worthy to walk in the footprints of Father Marquette.

JOHN ROTHENSTEINER.

St. Louis.

⁹ St. Boniface Parish, the former parish of the Ascension of Our Lord Jesus Christ was for many years in charge of the Rev. Theodore Bruenner.

SEBASTIEN LOUIS MEURIN, S. J.

(Continued from April, 1921)

III.

At last the desired assistance came from Canada in the person of Father Peter Gibault, the Patriot Priest of the West, a native of Montreal. Gibault arrived at Kaskaskia in September, 1768,⁸⁹ to relieve the aged Meurin and assume the duties and responsibilities of vicar-general in his stead. Upon the new vicar-general devolved the duties of parish priest at Kaskaskia and the visits to Sainte Genevieve; it was in his former capacity that he was later enabled to render signal service to George Rogers Clark in the successful conquest of the Northwest from the British. Indeed, Clark and Gibault may be said to share the honor of securing this extensive territory to the United States. Father Meurin's fate was different. The effects of calumny are far-reaching and enduring. Because of his having been a Jesuit, Meurin was not in favor with certain people at Kaskaskia; the loud-spoken, ungodly portion of the people felt secure in opposing the activities of one who had been a member of an order now officially condemned, and since Gibault had become vicar-general they could ignore Briand's pertinent pastoral letter with impunity. On account of this ill-feeling Meurin retired to Cahokia, then to Prairie du Rocher,⁹⁰ because of the hospitality and generosity of the families which constituted this small community. The activity of the sexagenarian was now confined to these two places, if we except occasional visits to St. Philippe and Fort Chartres, in both of which places he was popular, and to Sainte Genevieve, still the visits to Sainte Genevieve could not have been numerous, since on the one hand Father Gibault attended the place regularly.

⁸⁹ Father Gibault's first entry in the Kaskaskia records is a baptism on October 1st, 1768. It is to be found on page 83 of the *Registre des Baptêmes*.

⁹⁰ Though Father Meurin was now stationed at Prairie du Rocher he frequently officiated at Kaskaskia as the following records prove. He conferred baptism on the following days: 1771 March 15, October 14; 1772, October 8; 1773, February 14, 15, 16, March 8, 8, 14, 14; 1774, March 29, April 9, June 16, September 16, October 14; 1775, February 27, 27, 27, 28; March 2, 21; April 10, 13, 13, 21, June 1, 22, 24, July 25, August 8, 8, 10, 21, September 10, November 2, 2, 2, 2, December 8, 8, 8, 8, 10, 10, 26, 28. 1776, March 25, 25, 25, 29, April 9, 12, 13, 13. The last baptism was conferred upon the son of Antoine Nantucia and Marie Rose, Illinois Indians.

while on the other Meurin was still liable to arrest if he ventured to cross to the west bank of the Mississippi. Indeed, the parish records of Sainte Genevieve record but two visits after his expulsion and flight in 1768, one on February 7, 1771 when he baptized three children, two Negroes and one Indian, the other on February 9, 1773, when he baptized the infant daughter of Rochblave as stated above. Strange to say, the baptism of Rosalie Rochblave is recorded by Meurin in the marriage register of the parish.

We may be sure that Father Meurin welcomed the arrival of Father Gibault and his own consequent relief from the duties of vicar-general. Father Meurin's unpleasant experiences with the people of Kaskaskia must have tried his patience, while his dealings with the British officials must have disillusioned him if he ever gave full credence to Briand's statement that life under the Protestant officials did not differ from that under the French regime. Though this statement appears to have been literally true as regards Canada when applied to the Illinois country it had to be qualified. A man of his years must have found these trials very hard to bear. But though he was now leading a life of comparative retirement among people who sincerely loved him he never relaxed in his efforts to further the interests of his missions. His correspondence with the bishop of Quebec became less frequent but it retained its charm and personality.

We have seen that Father Gibault arrived at Kaskaskia in September, 1768, whereupon Father Meurin retired to Prairie du Rocher. The following spring, on April 26, Bishop Briand wrote to the aged priest. Since Meurin had on several occasions complained of his inability to settle satisfactorily certain cases which arose in the discharge of his priestly duties and always referred them to his ordinary—a process which involved unnecessary delay—the good bishop consoled and directed Meurin in a manner that proves beyond a doubt that his grace of Quebec was possessed to a remarkable degree of the rare quality erroneously styled common-sense. After some sentences about the two great causes of trouble in the Illinois Missions, namely, the property which formerly belonged to the Missions and had been purchased by J. B. Beauvais and the equally thorny question of tithes, the conversation turned to the young priest, Father Gibault. It is easily perceived how dear the young priest was to his bishop. The latter praises him, expresses the conviction that the high hopes he entertained of him will be realized, and finally he instructs Father Meurin to watch over his young co-laborer, guide and counsel him,

and keep the bishop informed of the doings and labors of the young priest. The bishop writes:

It is a distinct pleasure for me to settle the doubts of one who lives in such a distant, deserted region. A thorough knowledge of jurisprudence, either pontifical or notarial, is not necessary for you in your present position. You are well versed in theology and philosophy; your good sense and piety are evident from your correspondence; hence you cannot but speak prudently, act wisely, and decide all questions properly. I pray that you may continue to enjoy good health and may be preserved for many years. I shall have no misgivings or worries about that portion of my diocese so long as you survive.

"J. B. Beauvais has no right whatsoever to keep the church ornaments and sacred vessels of which you make mention in your letter. They belong to the Church. Since you are my vicar he is bound to return them all to you. If, as my vicar-general, you summon him three times to return everything under pain of excommunicating him and his family and he still refuses to obey you may launch the sentence. Nor can he be absolved until he return everything that has been consecrated or blessed. The case of the church property which he bought is different. The people should secure its restitution to the missionaries, and since Beauvais bought it in good faith he should be recompensed for the property as well as for any improvement which he may have made. If there are no tithes there will be no sacraments. Tithes are an offering made to God, and assigned by the Church to the support of her missionaries. Even if there were practically no missionaries to support tithes must still be paid. Except in the case of those who are really poor you must be firm and fearless. I have great confidence in your clarity and prudence and I know that they will determine your action. Our religion is a free religion. I prefer that people should be Protestants rather than be indocile and bad Catholics, a source of scandal, capable of any evil.

"You would be most welcome here, but I hope that your zeal for the glory of our Lord and the spiritual welfare of our fellow-men is too great to permit you to abandon the field of your labors as long as there is hope of saving souls. The wealthy are not the first to embrace our religion, and there is reason to believe that they will be the first to abandon it in the last days of the world. At Benediction we say the prayer 'pro rege,' ut quietam et tranquillam vitam agamus, according to the teaching of the Apostle. I gave orders to this effect when I was vicar-general of the chapter, and the custom has always obtained. Do not demand of Protestants any manifestation of conformity to our religion on any occasion, but in your conversations with them you may speak of religion, and explain discreetly. If any prefer to stay away from our services they may do so in conformity with the injunction of Messrs. Sterling and Farmar. You must not be surprised at the change of policy and conduct manifested in their orders for you must remember that the religion of England is different from ours. In general, however, the Anglicans differ less from us than the Puritans, etc.

"The conduct of Mr. Reed would not be approved by the government. In Canada the civil authorities charge no fee for marriages; marriages are performed before the priest alone; there is no need of reporting the marriage to the civil authorities. Processions of the Blessed Sacrament and on Rogation days are held as usual, but the soldiers present are not under arms. I never even brought up the question of their being present under arms. Is it a reserved case for our people to carry on traffic in fire water with the Indians, provided the people do

so to secure funds to relieve their own needs? That depends upon the extent and character of their need. If their need is not such as to excuse them from mortal sin it is a reserved case. I have read your letter to our Governor, who was greatly impressed, and I am convinced that hereafter your influence will be greater than ever. The Governor is an excellent man, loved by his people and worthy of their affection, highly esteemed and likewise deserving of esteem. We hardly realize that we live under a Protestant government; in civil affairs Catholics and Protestants meet one another and mingle on cordial terms. Our ministry is exercised just as it was under the French. Father Gibault will give you all particulars. Kindly forward to him the letters which I enclose with yours. I am a little displeased with him for having taken his mother with him without letting me know beforehand. Such conduct scarcely becomes a missionary, who seeks, and should seek, God alone. It was for this that I ordained him. I would not have sent him on so distant a mission without his consent. If he had told me that he must of necessity have his mother with him I would most probably not have assigned him to that good work but would have put him charge of a parish in this colony. It is my firm conviction that if a priest is to do justice to his office and fulfil his ministry worthily in your part of the country he cannot have his parents with him nor be encumbered by a large household. In other respects Father Gibault seems to be possessed of the qualities and disposition necessary for success. He has done splendid work at Michillimakinak; however, he made a big mistake in marrying a French man to an Indian woman. As the English do not countenance this practice any more than the French did formerly I have had complaints on this score from the government. I have given Father Gibault powers which are inferior to yours. He is a young priest, and I beg you before God to watch over him, observe his conduct, and let me know whether he deserves my confidence. He has made the best of promises to me, and I love him dearly.

"Your Fathers here are the same as ever. They labor to the edification of all. Father Noel is dead."

Long before this letter could have reached its destination Father Meurin wrote a long letter to Quebec. Under date of June 14, 1796, he dwells upon the absolute need of more priests because of his own feeble condition, the extensiveness of the territory, and Father Gibault's illness ever since his arrival in the Mississippi Valley. After mentioning the reasons which induced him to remove from Kaskaskia to Prairie du Rocher, he alludes to new misunderstandings with the local authorities, presents the petition of the Cahokians for a resident pastor and finally, among other questions, brings up the question of marriages between Catholics and heretics, a very practical question since England had assumed control over the land and Englishmen were finding their way to Kaskaskia and making it their home. This letter is valuable not only because of the light it throws upon the condition of the missions and the all but insurmountable difficulties which confronted the missionaries in their efforts to preach the word

^a Caryon, *Banissement des Jesuites de la Louisiane*, pp. 79-83.

of God, but also because it furnishes us with some data relating to the secular history of the time.

"Since Divine Providence did not suffer you to send more than one missionary to this part of your diocese I can only resign myself to its decree. Both Father Gibault and I are fully convinced that your flock here is scattered over too extensive a territory to be taken care of by only one missionary, for because of my condition I can hardly be numbered except among the dead. I fear that because Father Gibault is so full of zeal he will not last long. He will frequently be obliged to undertake difficult journeys on which he will be exposed to all kinds of bad weather; he will have to make trips through forests and over mountains; he will have to cross rivers and torrents, unless indeed it please our Lord to renew some of his ancient miracles in his behalf. This country is in such a wretched condition that long before we have completed our work in one place the stations where we worked earlier have returned to their original condition, if not indeed to a worse condition, since we cannot possibly give enough time to any locality to root out evil practices and accustom the people to righteous living.

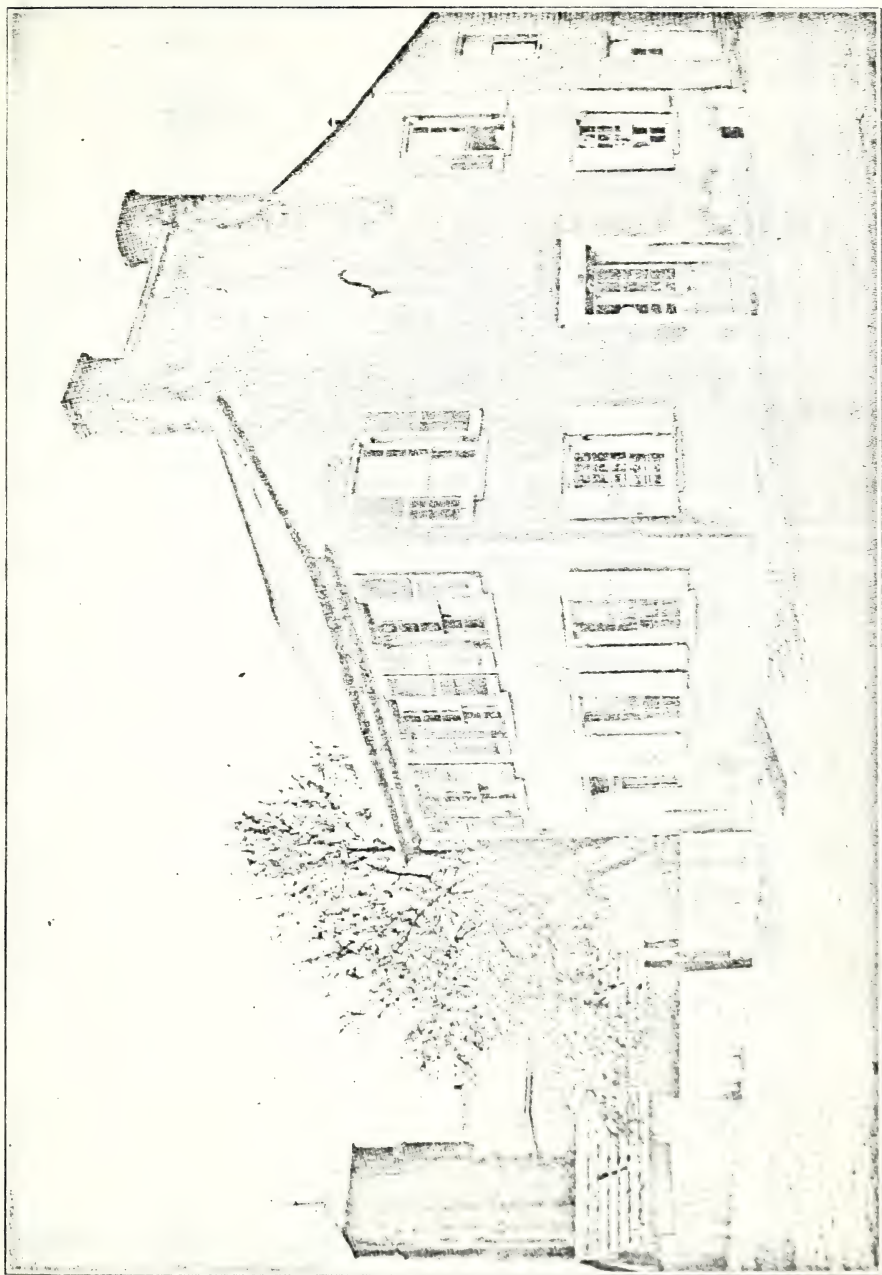
"Father Gibault has been ill practically ever since his arrival. At first he suffered from a severe fever and was in danger, of late a slight but persistent fever saps his strength. However, his courage buoys him up and enables him to perform his chief duties in the parish of the Immaculate Conception of the Kaskaskias. He thought it best to make Kaskaskia his permanent residence, and go from time to time to the Spanish colony of Ste. Genevieve, from which I, as a Jesuit, was banished. Such was his good fortune that he succeeded in getting almost all the people in these two parishes to perform their Easter duty, which most of them had neglected for years.

"Up to the present I have had charge of the parish of the Holy Family among the Cahokias or Tamaroas, from the time I came here in autumn till Christmas, from the end of January till Easter, and then I stayed here till the Ascension. I have spent the last twelve days here, ministering likewise to the inhabitants of Saint Louis, the principal village of the Spanish colony, from which I was banished. I baptise and marry them, hear their confessions and give them Communion, etc.; I only go to Saint Louis in case of sickness and then only at night and incognito. From here I shall go to Prairie du Rocher, a little village of twenty people, including two who are at Fort Chartres, one league from here, and four men living at Saint Philip at a distance of three leagues. I retired to Prairie du Rocher so that new missionaries might have a better field for the exercise of their zeal and talent and might find it easier to secure a livelihood. As we hoped for at least two missionaries, this little parish, which is part of Sainte Anne at Fort Chartres, invited me to spend the rest of my days here, promising to build me a parish house and to furnish everything I needed for the rest of my life, no matter what infirmities might come upon me. Because of this I promised not to abandon them unless I were absolutely forced to do so, stipulating, however, that I reserved the right to go to the aid of the other villages so long as I could do so and they needed my ministrations. I likewise promised to bequeathe to their church everything I had received from them or from any other source, providing no other Jesuits returned to this country. These people furnished me with a servant, and a horse and carriage for my journeys, no doubt hoping thus to keep me alive the longer. May God reward them for their kindness. There is nothing I could reasonably desire; I am in

good health and I am unburdened by temporal care. Is this not too much, Monseigneur, for a poor religious, who has been banished, condemned to death, and escaped several times from the scaffold, or at least from the mines? But let us not declare the battle won—all of these evils may return. On one occasion when I was perhaps a trifle too enthusiastic in my defense of the gentlemen of your seminary in the presence of the English who came in the King's name to take possession of the house, ground, etc., of the mission among the Tamaroas, Mr. Morgan, President of Justice, told me that I should not forget that I had been banished by the Spanish, and that my position among the English was precarious. Nevertheless, I am still here, living now as I formerly did in the mission house, and taking Father Gibault's place. The brother of Father Mercier, who was a very worthy missionary, lives here most of the time. Mercier died the grand vicar of your predecessor, or rather of three of your predecessors if I am not mistaken. His brother takes care of the church in my absence. Whenever it may please you he and I shall be relieved. I think that it was partly the fear of a law suit that made Father Gibault prefer to stay with the Kaskaskias rather than with the Kaokias.

"The inhabitants of the post of Vincennes, which is seventy leagues distant from the Kaskaskias, need a missionary sorely. They have not had one since October, 1763, when Father de Verney was taken from them.⁹² The place is fairly large; disorderly conduct is becoming quite common. These people deserve the compassion of your Lordship; indeed, they intend to send a committee to you, or, if that be impossible, at least a petition for a priest. As soon as Father Gibault's health is fully restored and dependable I suppose he will go there. For the last two years the Cheroquis and Chicacas infest the roads leading to the town; moreover, the inhabitants of Kaskaskia maintain that Father Gibault costs them too much to permit him to spend himself in the service of others. Nevertheless, I think it would be better if you sent him not only to this village but likewise to all of your subjects in this country who may need him, and since you have given him such extensive authority he should even go to the English and Spanish colonies as long as there is no other jurisdiction than that of Quebec and as long as these colonies have no priests. Since Father Gibault seemed to me to have trouble in realizing this I never miss an opportunity to explain to him that the inhabitants of Saint Louis, of Kaokias, of Prairie du Rocher, Ste. Genevieve and Vincennes are as much his parishioners as the people of Kaskaskia to whom he seems to wish to confine himself. I told him a number of times that I wished merely to be his assistant wherever I might happen to be, and that I would bind myself to make complete reports to him so that at the time of my death he would know all about the missions. Thus the whole country would become one big parish until there were priests in all the villages or at least in most of them. Though it is true that all are in duty bound to pay their tithes, since my return I have, as a rule, only been able to obtain assistance from those among whom I actually lived; and even some of these refused, on the pretext that I was frequently absent. These Kaskaskians will do the same thing to Father Gibault. However, I do not think that such a factor would prevent him from leaving his

⁹² Father de Verney's first entry in the Vincennes Records is a funeral on November 12, 1756; his last entry a baptism on October 24, 1763. All the entries of marriages, baptism, and funerals between these dates were made by him.



Old Immaculate Conception at Kaskaskia where Fathers Meurin and Gibault ministered. In the foreground the old "Jesuit College," sold by the Superior Council of Louisiana at auction, confiscated by the British and converted into a fort. Afterwards became the seat of government for the Territory and State of Illinois. The first Illinois "State House."

[illegible]

home. If you think it proper, Monseigneur, you will issue orders on this point. Since the work and expenses of a priest have increased very much he deserves a more ample revenue to meet his expenses and take due care of his health.

"Your Highness did me the honor of answering the question concerning the validity of marriages between Catholics and heretics. Shall I infer that these marriages may be made legitimately, first, without a dispensation on account of the difference in creed providing there is no danger of perversion; secondly, that they may be made without the presence of a priest; and thirdly, that the same validity and permission apply in like manner to a Catholic who lives at such a distance from a priest that it is clearly impossible to have recourse to a priest? Now this impossibility may be due to various causes, for example, advanced age, the weather, or the season of the year, or the long and difficult journey that would be necessary, or finally, it may be due to the presence of dangerous enemies, etc. Some of our people live on the St. Joseph River at its entrance into Lake Michigan, one hundred and fifty leagues from here, others at Peoria, eighty leagues away; then there are the Ojibwan, one hundred leagues distant, and the people at Vincennes, etc. May they in conscience contract natural and valid marriages? Take for example the case of those from Missilimakinac, and others also, who marry among distant savage nations in Missouri, on the Minigouas River, or among the Renards and the Sioux, and return with their wife and two, three or four children. Is their marriage valid? Suppose they marry in good faith, should we make them renew their consent, etc.? For safety sake I have always insisted upon this in the past.

"Father Gibault has probably told you that before I came here they made a practice of burying all the dead in the cemetery at Kaskaskia and Saint Louis. Discrimination was not made against those who had not performed their Easter duties for a number of years, nor against those who, when dying, refused the sacraments, nor against duellists, heretics, and the libertines whose very speech betrayed their lives and character. As I was unable to apply a remedy to this disorder I contented myself with refusing to sanction such action by my presence, and I marked off a plot in the cemetery near the entrance for the burial of such as those named above. But this part of the cemetery was once blessed and a number of good Catholics were buried there. I beg you to give the necessary directions as to what is to be done for the future, telling me on what points I may yield and when I should remain firm.

"We have scarcely any more holy oil. Will you either send us some or inform us where we can get a new supply. It is impossible to get any from the Spaniards for they have not had a priest in their colony for the last three years and prematurely drove away the priest they had.

"Doubtless you know of the uprising of the people of New Orleans against their governor and the expulsion of all the Spaniards who lived between the mouth of the Missouri and the mouth of the Mississippi. They were given only three days to vacate the places they occupied. God grant that neither our religion nor the colony suffer in consequence of this act. Pontiac was assassinated in this village the second week after Easter.

"At present the inhabitants of Kaokia and the Holy Family of the Tamaras beg me to intercede with your Lordship for them and their parish so that they may have a resident priest. I have assured them that you already know their needs, that you cannot forget them, and that your desire that they have a priest

is fully as great as theirs or mine, but that you are obliged to succor those who are exposed to greater danger. I tell them that they have less reason to complain than the people who live at Vincennes, for though there are at least as many people there as at Cahokia they have not seen a priest for six years. In spite of all this they are still children of God, devoted to the Church and to the bishop of Quebec. I do not think that you can expect any help from New England.

"Monseigneur, I shall conclude with the request that you be so kind as to sanction my resolution of committing to Father Gibault the privilege and duty of making the official reports to you in the future. I ask you also to forgive the many faults of which I have been guilty in the discharge of my duties during the twenty-seven years the Church has honored me by employing me despite my unworthiness. I shall ever be, with the most profound respect and lively gratitude, the very humble and very obedient servant of your Lordship."⁹²

In his reply of March 22, 1770, Bishop Briand laments his inability to spare more laborers for these distant parts of his immense diocese. To meet the situation as well as might be he directs that Father Gibault should make it a point to visit all the posts if his health allows, and not confine himself to the people of Kaskaskia, though that place by itself offered enough work for a zealous pastor. The bishop then explains the meaning and necessity of tithes, he tells his priests what they are to do in the case of people who contract natural marriages, and finally he disposes of Father Meurin's anxieties about the practice of burying all without distinction in the cemetery at Kaskaskia and at Saint Louis.

"I write in reply to your letter of June 14, 1769, from the Holy Family among the Kaokias. I was very sorry to hear of the state of your health. I trust our Lord will preserve your life, if it were only to console Father Gibault and to furnish him with spiritual help and the direction of your advice. I know very well just how much work there is and that two more priests would not be too many. But Father Gibault cannot be unaware how impossible it is for me to send anyone just now. Since my arrival here more priests have died than have been ordained.

"I feel that your great zeal makes you suffer to see so much that ought to be done but simply cannot be done. What you write to me is the cause of real sorrow to me. Is it not the sins of the people themselves and the little profit which they drew from the means of salvation which they once had and which the Lord has not entirely taken from them, which causes an angry God to deprive them of priests? This as you know is the last and most terrible punishment which our Lord inflicts upon his wayward people.

"I should like to have Father Gibault, if his health allows, to pay visits to all the different stations, for thus I directed him upon his departure. One need only recall to mind the journeys of a Saint Paul or a Saint Francis Xavier to be encouraged and to find consolation and contentment in his lot. I hope that as he promised me he will not spare himself at the expense of so many poor souls

⁹² Caryon, *op. cit.*, pp. 84-92.

bereft of help from any other source. I was very glad to hear that you are satisfied at Saint Anne, and that the people take such good care of you. Communicate to them my heartfelt gratitude and promise them in my name that God will recompense them.

"We can but deplore the ignorance and waywardness of so many of our people in the matter of tithes. If there were no missionaries would they consider themselves free from the obligation of offering to the Lord the first fruits of the land they cultivate? Is this not a practice as old as the world and one found among all races? The tithe is an offering made to God through the hands of his ministers, which the Church has assigned to the support of her priests, who, in turn, are obliged to devote whatever exceeds their needs to the relief of the poverty stricken and the ornamentation of the altars. Tithes have been offered to God; hence they are a sacred gift. Now from this you may infer how sacrilegious their conduct really is. But I think that they act thus only because in their ignorance they consider tithes simply as the pay or wages of God's minister, and thus, because of their false reasoning they are led to deeds of impiety and become guilty of sacrilegious theft. It is to this that I attribute the disasters and famine which afflict the colony. If it is God who makes their wheat grow and if they wish Him to bless it it is only proper that they should prove themselves deserving of such blessings by their gratitude to God. The lights of the natural law must have been extinguished in those people. I want both you and Father Gibault, in my name, to give the people full instruction concerning this law, as important for their physical as for their eternal welfare. You must not be deterred from this through fear of their ignorance or their inability to reason according to the principles of logic. Woe unto us priests if we do not use tithes as we should, but stinginess or lavish waste on our part does not excuse the laity from paying their tithes.

"Marriages between a Catholic and a heretic are valid but not licit; the priest should not bless them nor be present at the ceremony. Here, such marriages, which even the laymen disapprove of, are performed before the Protestant minister. The guilty parties may be admitted to penitence, and, after they show sufficient proofs of a change of heart they may again be admitted to the sacraments. Such cases are not common. Even if here and in your mission some cases are reserved to the Pope himself you may grant dispensation as my vicar.

"One should not consider it a crime when two people, who live at a very great distance from a priest, or who find it morally impossible or extremely difficult to go to a priest, or who live in a place to which no priest ever comes, contract marriage be in the presence of witnesses. My predecessor made a practice in these cases of having them renew their consent and marriage vows and of giving them them nuptial blessing. In such cases you must enter this on your register and give them a duplicate copy.

"You must not be uneasy about those who are buried in the cemetery. If it were possible to have a special cemetery it would be preferable. As a general rule in all matters of discipline you must simply make the best of circumstances and give dispensations whenever you think proper. What you might do, however, is to bless the grave each time, according to the ritual, if the body of a heretic has desecrated the ground.

"I ask for your prayers, reverend father, and I beg our Lord to shower his graces upon you. Father de Jaunay, who talked with me last night, will

give you the news of those of the Society who still live here, working with their two houses among the Indians, and in their French parishes. They were invited to dine with the governor as were the rest of the clergy, who are much honored by the English, especially by the soldiers."⁹⁴

The relief of the situation at Vincennes and the salvation of the inhabitants of that post were problems confronting our two missionaries which called for immediate solution. Disorder was rife, irregularity of life prevailed, but in extenuation of their deplorable condition the people could plead that for six years they had been deprived of the services of a resident pastor. During these years the faithful guardian and chanter of the parish, Philibert, a man of extraordinary character to whom the early church in Vincennes is greatly indebted, performed heroic service; the parish records bear eloquent testimony to his good work.⁹⁵ Both priests were of the opinion that the people were really good and were most anxious to avail themselves of any opportunities offered them. Something must be done without delay. Father Gibault set out to reclaim these strayed sheep, and for two months he labored among them with remarkable success. A great amount of good was done among them, says Meurin, who communicates the consoling information to his bishop. "God grant it may be lasting, and that you may find it possible to send them a resident pastor very soon." That Father Meurin accompanied Father Gibault to Vincennes on this occasion has been asserted by Miss Pauline Lancaster Peyton in her prize essay "Pierre Gibault, Priest and Patriot," published in the Records of the American Catholic Historical Society, 1901, pp. 452-498. The reason for this view is evidently a letter from Bishop Briand in which his lordship advises Father Gibault that he "must go to Post Vincennes a month or more, if possible" and that "he can take Pere Meurin there with him, and give a little mission." From this suggestion of the Bishop of Quebec it is inferred that the aged missionary made the journey to Vincennes. Such a view seems to us untenable for various reasons. In the first place the bishop only suggests the journey on the part of Father Meurin, he does not command it. "If it is possible" Father Meurin might go. If we consider the season of the year and bear in mind that Father Meurin was advanced in years and of feeble health we can readily see how the possibility was reduced to a minimum. Then too we have Father Meurin's own

⁹⁴ Caryon, *op.cit.*, pp. 92-96.

⁹⁵ Between November 23, 1765 and August 20, 1774 this noble soul baptized more than ninety persons.

words to the effect that "Father Gibault spent nearly two months last winter at the Post of Vincennes." Moreover the parish records of Vincennes record no works of the ministry performed by Father Meurin at this period. And finally, if we turn to Miss Peyton's article we find that in the letter which Father Gibault wrote to the Bishop of Quebec, describing his reception at Vincennes the singular number of the pronoun is always used, for example: "upon my arrival," "every one came in a crowd to receive me," "some cried out 'Mon pere'," "others said, 'Ah! Monsieur, if you had only come a month ago, my poor wife, my dear father, my dear mother, my poor child, would not have died without the sacrament.'" In view of these reasons we do not see how it can reasonably be alleged that the aged Father Meurin made the long and dangerous journey to Vincennes in the winter of 1769.

"His zeal displays itself still more in the Spanish colony from which people frequently come to get him," continues Father Meurin.

"When the Spaniards took possession of their new colony⁸⁶ they brought soldiers but no priests. It is said that even at this date they do not care any more about priests than the other nations. Nevertheless a good number of their people left this side of the river for fear of exposing themselves and their children to the danger of losing their faith. They abandoned their colonies here to go and establish new colonies among the Spaniards who enjoyed the reputation of being such model Christians. But today they regret that they did not follow the advice I gave them at that time. It is not the common people who refuse to recognize your jurisdiction but those in authority."⁸⁷

But, unfortunately, while Gibault was laboring in Vincennes or in the Spanish colony, the other stations were deprived of help, for Father Meurin was too old to travel about from mission to mission as he had done in days past. His life was soon to come to an end; it had been a life of hardship, of mental and bodily suffering, of great sorrows. He had labored for the Master, he had spent himself without reserve, he had shared the cross. One more sorrow, without question the greatest in his life, came in 1774 when he was notified that Pope Clement XIV had suppressed the beloved order in which he had spent his life. Moreover, there was no one to share this great sorrow with him, for he was now the sole surviving Jesuit in the Mississippi Valley. Even this sorrow, great as it was, did not break his spirit for he saw in it an opportunity for increasing his merit for eternity by submitting himself to the will of God. He

⁸⁶ The Spaniards secured possession of the land west of the Mississippi after the peace of Fontainebleau, November 13, 1762.

⁸⁷ Caryon, *op. cit.*, pp. 96-97.

resigned himself and offered his services to the bishop of Quebec in the following words:

"I am always happy to flatter myself that I have a tiny place in your great heart in spite of being deprived of your letters for the last four years. As my conscience is a witness to my perfect and constant devotion, I am contented.

"Last year I had the honor of informing you, that according to the letters of our dear Ursulines of New Orleans, the officials in the capital of the Spanish colony published the Bull of our Holy Father the Pope which suppresses and destroys forever the Society of Jesus. Although I believed the statement true, I did not believe the suppression would affect me in this part of the world. That is why I did not consider it necessary to change anything whatsoever, either in my religious habit, or in the breviary, Masses, and Feasts, proper to or granted to the Society of Jesus. I shall make none of these changes till I receive the orders of your Lordship, to whom Rome certainly has not failed to send the Bull.

"Consequently, suppose that the sad fact be true, if I become free, I beg and implore you to be paternally charitable to me and permit me to become entirely one of your number instead of being merely an assistant as I have been since the first of February, 1742. I shall consider myself very happy, if, in the short time I have still to live, I am able to repair the acts of cowardice and negligence of which I have been guilty during the past thirty-three years. If you will be so kind as to adopt me, I am convinced that you will forgive me and will ask mercy for me.

"Above all I shall be especially obliged to you, Monseigneur, if you will be so kind as to allow me, on account of my age, and the weakness of my eyes, and also for my personal devotion, to continue with the same Offices and Masses as his Holiness the Pope ordered and allowed me to use on our Saints' days, with their octave. . . .

"All of these offices are inserted in our breviaries and missals; if I were obliged to tear them out I must of necessity spoil both breviary and missal. If the continuation of the privileges which were granted to the Society is still in your power to grant this would be of even greater value to me than the permission of reciting the breviary as of old. But I leave all that to your fatherly kindness, and, as far as possible, I am sure that you will do all in our favor that the Church of Rome was willing to do. Thank God, I do not think I ever had any part in the actions with which the Church charges the Society, and I submit myself humbly to the decision.

"Since the end of January Father Gibault has been away on missionary journeys, of which he will give an account from Missilimakinae. He is not to return till All Saints Day, if indeed he does not decide to go on to Canada. His parish, mine, and the Kaokias or Tamaroas, will keep me busy during his absence. May God bless his work and mine. If my most sincere wishes and feeble prayers are in any way acceptable to you, Monseigneur, you have them entirely and devotedly from your very humble and obedient servant."⁹³

⁹³ Caryon, *op. cit.*, pp. 97-100.

"I forgot again to ask permission which is given to discharged regiments, namely the permission to use their old equipment. I have no more money. My tithes are scarcely enough for my bread and I have the rest only through charity. And yet I live on without feeling that I have a right to complain. All my people are poor; the crops are very small; provisions cost a terrible price; merchandise is too expensive; the inhabitants are in debt, and most of them are without food and almost naked. Have I a right to complain under these circumstances?"

This postscript affords ample proof of the generosity of the good simple people of Prairie du Rocher, who, despite their abject poverty, contributed their pittance to the support of a priest so that they might the more easily enjoy the consolation of their religion. It proves beyond a doubt the genuineness and depth of their faith, and the Christ-like character of their charity. What wonder then, that in a letter of May 23, 1776, which is probably Meurin's last letter to his bishop, he should praise the virtue and goodness of these men and women, to whom he was so greatly indebted. "The people of this country are not any worse than those of Canada. They are even more good than bad. This is sometimes my only consolation, as it was the consolation of Fathers Taumier, Mercier, Gagnon and Laurens, all very worthy priests of this diocese, whose memory is still in benediction here." Thus, true shepherd of souls that he was, Father Meurin's last words are words which breathe the spirit of charity and forbearance which characterized him through the decades he labored as a pioneer priest in this obscure portion of the diocese of Quebec.

Prairie du Rocher was the scene of Father Meurin's last days and happy death. It was fitting that he should die among those who had done so much for him, and for whom he had labored so unsparingly. The end came on February 23, 1777.⁹⁹ He was buried

⁹⁹ *The Jesuit Relations*, 70: 310-311 and 71: 174 give August 13, 1777 as the date of death of Father Meurin. That this is a mistake is evident from the following extract from the Records of St. Joseph's Parish of Prairie du Rocher:

"L'an mil sept cent soiante et dix sept le vingtrois février mourut en cette paroisse le révérend père Louis Sébastien Meurin prêtre missionnaire de la compagnie de Jésus et vicaire de msg. L'évêque de Québec et curé de cette paroisse St. Joseph. Son corps fut inhumé le lendemain dans le sanctuaire de cette église contre la fenestre du côté de l'évangile en présence des Marguilliers et de tous les habitants avec le cérémonie ordinaire en foi de quoi j'ai signé avec le Ayme Comte Marguillier en charge le 29 jour de février de la mesme année.

Ayme Comte marguillier.Vu par nous P. GIBAUT ptre.

The Date 29 may possibly be the 27; the last two lines of the record are blurred.

by his faithful co-laborer Father Gibault, "under the Gospel side of the altar in the sanctuary of the church of Saint Joseph";¹⁰⁰ here too his remains lay for seventy-two years. When James Oliver Van de Velde, S. J., was provincial of the Society of Jesus, restored by Pope Pius VII in 1814, he secured permission to remove the body to Florissant, Missouri; years later, when he was bishop of Chicago he had the remains exhumed, on August 23, 1849. Finding the skeleton entire, he placed it in a fitting casket, and after conveying it to Saint Louis, reinterred the remains at Saint Stanislaus Seminary, Florissant, Missouri."¹⁰¹ Here, at the foot of the great stone cross, in company with his brethren of the restored Society of Jesus, Father Meurin, pioneer priest of Saint Louis and the last survivor of the old Society in the Mississippi Valley, sleeps the sleep of the just while awaiting the final summons of the angel of God.

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¹⁰⁰ Records of Prairie du Rocher as quoted above.

¹⁰¹ Shea, *The Catholic Church in the United States*, 1808-1843, p. 238.

AN AMERICAN MARTYROLOGY*

The most noteworthy fact in American history is not the discovery of the continent, the successful fight for freedom, the breaking of the shackles of slavery, the monumental progress of the nation, nor the magical success attained in the late war, notable as is each. The Catholic Indian missions that not only baffle comprehension but stagger the imagination, constitute the greatest marvel of modern times.

The human mind groping for a reason for the missions might assume that the Creator recognized a need in consequence of which the discovery of new lands was permitted, and, we can reason humanly, that the Divine Mind would comprehend every consequence of such discovery including the conflict between those who would reach the new lands and the natives, and the virtual destruction of the latter. It is easy to believe that a merciful God, even if in the Divine Economy the destruction of a race should be found necessary, would desire, nay provide, that an opportunity be afforded the doomed race to work out its salvation, temporal and eternal.

Resting upon such assumptions, we could begin at least to comprehend the missionary movement. The missions were not brought to a single people nor established in a single locality, but extended to every people and every tribe; nor were the missionary endeavors confined to a single nation or a single order or group of missionaries. Every Christian nation took up the burden and every order and division of the anointed of God entered the missionary field. In a literal sense, the Gospel was preached "to all nations."

This brief study is confined from necessity to the mission territory of the United States, and in support of the universality of the movement, attention is directed to the Spanish Missions which covered the southern half of what is now the United States, and the California country, the French missions which covered the countries contiguous to the St. Lawrence, the Great Lakes and the Mississippi River, and the branches of one or the other of these missions which had to do with Maryland and the middle eastern interior, not fro-

*The publication of a most interesting article under the same heading in the *Catholic Historical Review* (Washington, D. C.) for January, 1921, prepared by the painstaking Historian and Archivist, Rev. F. G. Holweck of St. Louis, seems to make this article timely.

getting the less extensive English missionary work. It has perhaps not been heretofore so directly noted that by means of one or the other of these missions, every known tribe of American Indians was offered Christianity and civilization, and the careful student of missionary endeavor is gratified by the monumental results attained. Thousands upon thousands of the savage men and women of the forests were converted to Christ, were baptized and gained salvation. How many thousands cannot be stated definitely because the missionaries dealt in souls, not in numbers.

But despite the humanitarian efforts of the missionaries, which were only secondary to their spiritual endeavors, the redman vanished before the cupidity of the white intruder, and since there are remaining no large numbers of Catholic Indians, to bear testimony to the fruits of the missions, there is an inclination to disparage the results attained. And though individual missionaries are known to have converted hundreds and even thousands of savages, we cannot effectively bring to bear upon deprecating charges, the power of actual figures.

If we cannot cite long lists of names and great numbers of converts, we can produce the best evidence of complete consecration to the purposes of the missions in the long list of names of those who sacrificed their lives in the endeavor. To call these followers of the Master martyrs, is in the technical sense inaccurate, but as the term is popularly used, it fittingly describes those to whom it is here applied. To be honored by the Church with the title of martyr, it must be shown that the subject suffered death for the Faith. Should the cause of these holy men be presented, and every Catholic acquainted with their record must devoutly hope that it may be, contemporaneous writings would establish satisfactorily this qualification.

Tertullian, the great doctor of the Church, said that "the blood of martyrs is the seed of Christians," and in every age the truth of his assertion has been made manifest. The streams of martyr blood that flowed in almost every part of the territory now known as the United States should produce an abundant fruitage. East, West, North and South, the soil has been bedewed with the blood of the purest of God's creatures. In the partitioning of the country through political division, the state which cannot boast the sacrifice of a Catholic missionary upon its soil, may well feel grieved at the loss of such distinction. It is the sacrifice, sufferings and deaths of the missionaries that have lifted such writers as Bancroft, Parkman, and

Lummis out of themselves, and led them to confess that mere words are inadequate to the praise and glory of these holy victims.

Some of these, however, have not realized the significance of the sacrifices. Without a comprehension of the Faith which prompted the endeavor, there has been an inclination to look upon these heroic souls as super-enthusiasts, the victims of impulse, or the devotees of a species of fanaticism. But the missionary's mode of life and the manner of his death directly contradict any such suggestions. The preparation for the mission was deliberate, laborious, and frequently protracted. The candidate was in possession of complete and accurate knowledge of all the consequences of the work including the hardships, privations, and more than probable death. The missionaries, too, were the most learned and highly cultured of their contemporaries, drawn in many cases from the nobility, which in their day was an aristocracy of intellect rather than of wealth. Available information with respect to life in the missions was of the most discouraging character from the standpoint of comfort or enjoyment or even from that of results obtained. A super-enthusiasm or species of fanaticism might suffice to draw men into the field for a short time, but it is idle to suggest that feelings of that sort would sustain the missionary throughout the long dreary years of suffering which so many of them devoted to the work. Nor would feelings of that sort bring the missionaries again and again to the work after they had been disabled and all but killed, as was the case with Jogues, Bressani and many others.

The details of the martyr-deaths occurring on our soil are too harrowing to reproduce at length in the columns of this magazine, but in the interest of militant Catholicity, they ought to be burned into every Catholic mind and emblazoned upon public monuments that all men might realize the price paid for the blessings which we enjoy.

To appreciate the work of the missionaries, some understanding of torture and death is necessary and can best be illustrated perhaps by reference to a few individual cases: Father Francis J. Bressani of the Jesuits was not crowned with a martyr's death. He suffered tortures worse than a thousand deaths, however. In April, 1644, he was with the Huron Indians near Lake St. Peter, when that tribe was attacked by the Iroquois. The Iroquois were successful and Father Bressani and his companion priest were taken prisoners. Father Bressani saw his companion devoured before his eyes. He was then compelled to run the gauntlet. In that frightful race he was crushed beneath the blows of the savages who lined either side of the path, with clubs. His hand was slit open between the fingers.

He was brought to a scaffold, pricked, burned and mangled until he was one continuous wound. Several fingers were cut off, his hands and feet burned and hacked. He was then conducted to one of the Mohawk towns. Here he was obliged to run the gauntlet again. His hands and feet were torn and mangled and he was hung up by his feet in chains. He was then tied down almost naked on the ground and food was laid upon his body, when hungry dogs were set upon him, and his flesh was torn by their teeth. He was finally released, but his wounds were never dressed and corruption soon set in. Unable to use his hands he almost perished of hunger, for few would give him a morsel. He literally walked in living death. An object of disgust, he was at last given to an old Indian woman, who moved to pity, sold him to the Dutch. He was kindly treated by them, and sent to Europe. It may only be said that Father Bressani, upon his recovery begged to return to the missions but was assigned to other work.¹

The tortures of the Jesuit Fathers, John de Brebeuf and Charles Lalemant were of a similar character. Falling into the hands of hostile Indians, their tortures began by tearing out their nails. They too, were obliged to run the gauntlet. Each was bound to a stake and the hands of Brebeuf were cut off, while Lalemant's flesh quivered with arrows and pointed irons thrust into every part of his body. A fire was started near and soon reddened the hatchets of the Indians. These they forced under the armpits and between the thighs of the sufferers, while to Brebeuf was given a collar of these burning weapons. And they devised new tortures; having seen Father Brebeuf baptizing others, who were suffering with him, they thought of baptizing him. While some danced around the victim, slicing off his flesh to devour before his eyes, others heated vessels of water, tore off his scalp, and thrice in derision of baptism poured the boiling water over his head. Tiring at last of the torture, they hacked off the victim's feet, clove open his chest, and took out his noble heart and ate it. After Brebeuf's death they wrapped Father Lalemant in bark and applied fire. As the flame curled around him, he too underwent the cruel mockery of baptism. He saw too, his own flesh devoured before his eyes, or slashed off in wanton cruelty. Every inch of his body from head to foot was charred and burnt. His very eyes were put out by the hot coals forced into them. At sunrise of the

¹ Shea, *History of the Catholic Missions Among the Indian Tribes*, p. 231. For a life of Father Bressani see Campbell, *Pioneer Priests of North America*, Vol. 1, p. 51, et. seq.

17th of March, 1649, they closed his long martyrdom by crushing his skull with a tomahawk.²

These holy victims met death outside the limits of the United States, but their fate was not more terrible than some of those who gave up their lives within the limits of our nation. One such was Father Isaac Jogues, S. J. He and Father René Goupil of the same order were taken captive by the Mohawk Indians. In a fight, Couture, a companion of the missionaries had slain a Mohawk chief, and his punishment was given first. Couture was stripped, beaten and mangled, and when Father Jogues sought to console him, the savages set upon him, and beat him until he fell senseless. Not content with blows, they tore out his finger nails and gnawed the fingers to the bone. They then took flight carrying their prisoners with them, and, reaching one of their villages, Father Jogues was obliged to run the gauntlet, and sank under the blows from clubs and iron rods. Describing this part of his punishment, for he did not then succumb, Jogues says, "God alone for whose love and glory it is sweet and glorious to suffer, can tell what cruelties they perpetrated upon me then." They dragged him to the scaffold and he was again assailed, bruised and burned. His closing wounds were opened afresh, his remaining nails were torn out and his hands so broken and dislocated that they never recovered their natural shape. At a second Mohawk village the missionary was obliged to run the gauntlet again, and his left thumb was cut off by an Algonquin slave. He experienced the same treatment in two other villages. Soon thereafter Goupil's sufferings were ended by death at the hands of the savages. Left alone, this holy man arose from a prisoner to a missionary to the tribe and eventually found his way to France for a brief interval of recuperation. But his heart was in the missions and he was not happy until he had returned. Before undertaking a new journey into the savage country, he declared, "I shall be too happy if Our Lord deign to complete the sacrifice where he has begun it, and make the few drops of my blood shed in this land an earnest of what I would give him from every vein of my body and heart." God granted his desire. Shortly after returning to the Huron missions in 1646, he was again attacked by hostile Indians. This time they pretended to believe him a sorcerer, and, deaf to all reason they began his butchery by slicing off the flesh from his arms and back crying, "Let us see whether this white flesh is of an Otkon (witch)." "I am but a man

² Shen, *op. cit.*, pp. 188-191. For a life of Jogues, see Campbell, *op. cit.*, p. 1, *et. seq.*

like yourselves," replied the fearless confessor, "though I fear not death nor your tortures." Although tortured to the very extremity, he was not then killed, but during the night a savage fiend from ambush, springing forward in the darkness, with a single blow of his tomahawk struck out his life.

During the interval between Jogues' visits to this mission, his friends applied to the Pope for a dispensation to celebrate Mass with his mangled hands. Pope Innocent XI, granted the permission exclaiming "it were unjust that a martyr of Christ should not drink the blood of Christ."³

Another of the great martyrs who came to his death on the soil of the United States was Father Sebastien Rale, S. J., missionary to the Illinois and Abenaki Indians.⁴ His horrible death at the hands of English soldiers and their Indian allies occurred at Norridgewock in Maine, and has been made familiar by Whittier's famous poem, *Mogg Megone*.

Through the chapel's narrow doors,
And through each window in the walls,
Round the priest and warrior pours
The deadly shower of English balls.
Low on his cross the Jesuit falls;
While at his side the Norridgewock,
With failing breath, essays to mock
And menace yet the hated foe,
Shakes his scalp trophies to and fro
Exultingly before their eyes,
Defiant still, he dies.

"So fare all eaters of the frog!
Death to the Babylonish dog!
Down with the beast of Rome!"
With shouts like these around the dead,
Unconscious on his bloody bed,
The Rangers crowding come.
Brave men! the dead priest cannot hear
The unfeeling taunt,—the brutal jeer;
Spurn—for he sees ye not—in wrath,
The symbol of your Savior's death;
Tear from his death-grasp, in your zeal,
And trample, as a thing accursed,
The cross he cherished, in the dust:
The dead man cannot feel!

Another of those horrors which holds a thrilling interest was the martyrdom of Father Antonius Senat, S. J., in Memphis. Father

³ Shea, *op. cit.*, pp. 207-17.

⁴ See Campbell, *op. cit.*, Vol. 3, pp. 288-308.

Senat was laboring in the Illinois missions at Peoria and Vincennes when the Governor of Louisana determined to punish the Chickasaw Indians for their attacks upon the whites. He went with Vincennes, the commandant at the post on the Wabash which afterwards became the town and city of Vincennes and Pierre d'Artaguet, the commandant of the Illinois as chaplain. An untoward event threw him, the two commandants and twenty-two Frenchmen into the hands of the Indians and English who were leading the fight. Their fate was described by one of the fathers of the same mission a few years later.

It is certain that each and all, piously kneeling together with their missionary, chanted long and loudly many prayers—which the Savages from whom we learned the fact, called “a song to go above.” They repeated the same pious hymns while they were being led to the two piles, or were carried thither—as was the case with those who were unable to walk, owing to their wounds; nor did they interrupt their singing amid the fire until they fell, half burned or suffocated by the flames.”

All accounts of this tragic crime agree that Father Senat was free to escape and was offered a horse to carry him to safety but as Father Mathurin le Petit, the Superior of the mission said in his report to the Superior General of the Jesuits in Rome, “He preferred yielding to the fury of the barbarians, rather than leave without spiritual succor the brave head of the army and the French, whom he saw stretched on the ground through their wounds or carried off by the enemy.” Such was the behavior of all the missionaries under all similar circumstances.⁵

It seems necessary to remind ourselves that these tragic events did not occur in the early days of the Church when every man's hand was against the Apostles and their neophytes, but in the sixteenth, seventeenth and eighteenth centuries of the Christian era. Not in faraway Asia or Africa or even Rome but on the fair soil of the United States.

Nor are the accounts of these horrors matters of ancient history to be waived aside as distortions of disordered imaginations; they are as well authenticated as the events of the Revolutionary War. The details are, too, just as definite, and translated into tabular or statistical form they read in part as follows:

MARTYR AMERICAN MISSIONARIES

This roster contains only the names of those holy men who came to a violent death or were tortured nigh unto death for the Faith.

⁵ Thwaites *Jesuit Relations*, Vol. LXVIII, pp. 309-11, and Vol. LXIX, pp. 209-31.

It does not take into account the many others, who like Father James Marquette, S. J., and the Jesuit missionaries of Maryland and many others, died as a result of the hardships and privations of the missionary work in which they engaged.⁶

MARTYROLOGY

1542	Fray Juan de Padilla, <i>Franciscan</i>	Kansas
	Brother Luis de Escanola, <i>Franciscan</i>	New Mexico
1544	Fray Juan de la Cruz, <i>Franciscan</i>	New Mexico
1549	Fray Luis Cancer de Barbastro, <i>Dominican</i>	Florida
	Fray Diego de Peñalosa, <i>Dominican</i>	Florida
	Brother Fuentes	Florida
1566	Fray Pedro Martinez, <i>S. J.</i>	Georgia
1571	Fray Juan Bautista Segura, <i>S. J.</i>	Virginia
	Fray Luis de Quiros, <i>S. J.</i>	Virginia
	Brother Gabriel Gomez, <i>Jesuit Novice</i>	Virginia
	Brothers Zerralos, Solis, Mendez, Redondo and Linares, all <i>Jesuit Novices</i>	Virginia

⁶In Father Holweck's article alluded to in Note 1, he has included a number of devout people who did not suffer violent deaths, but who made prodigious physical sacrifices, virtually causing their deaths. Amongst such are named Mother Elizabeth Ann Seton, who died in Emmitsburg, Maryland, January 4, 1821, and whose canonization has already been proposed. Catherine Tegakwitha, the "Lilly of the Mohawks", who was born at Ossernenon, New York, and practiced the faith under most trying conditions. Her death occurred April 17, 1680, and the Councils of Baltimore and Quebec have petitioned for her canonization. Maria Jesus de Agreda, Abbess of the Nuns of the Immaculate Conception, venerated at Gran Quivira, New Mexico, and who died in 1618. This pious woman has already been declared Venerable. Father Antonio Margil, Franciscan, at times of San Antonio, Texas, who died in Mexico City, August 6, 1726, and whose virtues were by Pope Gregory XVI in 1836 declared heroic. Rev. Francis Seelos, C. SS. R., who died at New Orleans, October 4, 1867, and whose cause of beatification is in progress. Father Felix de Andreis, C. M., Vicar-General of the Diocese of Louisiana, who died at St. Louis, October 13, 1820, and whose process of beatification has been begun at Rome. Madame Philippi Rose Duchesne, Foundress in America of the first houses of the Society of the Sacred Heart, who died in St. Louis, October 18, 1852, preliminary steps for whose beatification have been taken. Father Antonio Dias de Leon, who labored for ten years at the Nacagdoches Mission in Texas, and was on November 4th or 5th, 1834, secretly killed by "turbulent American frontiersmen and their itinerant ministers." Father Magin Catala, Franciscan, who died at Santa Clara, California, November 22, 1880, and whose cause has been instituted at Rome. Brother Jean Guerin, S. J., who was a companion of Father Menard, mentioned in the above roster, killed by the Indians near Oshkosh, Wisconsin, in 1672, and the well-known Father Junipero Serra, O. F. M., the Apostle of California, who died at Monteray, California, August 28, 1784.

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|------|---|--------------------|
| 1582 | Fray Francisco Lopez, <i>Franciscan</i> | New Mexico |
| | Fray Juan de Santa Maria, <i>Franciscan</i> | New Mexico |
| | Brother Augustin Rodriguez | New Mexico |
| 1597 | Fray Pedro de Corpa, <i>Franciscan</i> | Georgia or Florida |
| | Fray Juan de Silva | Georgia or Florida |
| | Fray Blas Roderiguez, <i>Franciscan</i> | Georgia or Florida |
| | Fray Miguel de Aunon, <i>Franciscan</i> | Georgia or Florida |
| | Fray Francisco de Velasco, <i>Franciscan</i> | Georgia or Florida |
| | Brother Antonio Badajoz, <i>Franciscan</i> | Georgia or Florida |
| 1613 | Brother Gilbert du Thet, <i>Jesuit Novice</i> | Maine |
| 1631 | Fray Pedro Miranda de Avila, <i>Franciscan</i> | New Mexico |
| 1632 | Fray Francisco Letrado, <i>Franciscan</i> | New Mexico |
| | Fray Martin de Arvide, <i>Franciscan</i> | New Mexico |
| 1633 | Fray Francisco Porras, <i>Franciscan</i> | Arizona |
| 1642 | Père René Goupil, <i>S. J.</i> | New York |
| 1644 | Père Joseph Bressani, <i>S. J. (Tortured)</i> | New York |
| 1646 | Père Isaac Jogues, <i>S. J.</i> | New York |
| 1653 | Père Joseph Poncet, <i>S. J. (Tortured)</i> | New York |
| 1661 | Père Menard, <i>S. J. (Lost)</i> | Wisconsin |
| 1670 | Fray Pedro de Avila y Ayala, <i>Franciscan</i> | New Mexico |
| 1680 | Père Gabriel de la Ribourde, <i>Recollect</i> | Illinois |
| | Fray Juan Bautista de Pio, <i>Franciscan</i> | New Mexico |
| 1687 | Père Zenobius Membre, <i>Recollect</i> | Texas |
| | Père Maxime le Clerq, <i>Recollect</i> | Texas |
| | Pere Chefdeville, <i>Sulpician</i> | Texas |
| 1689 | Fray Manuel Beltrau, <i>Franciscan</i> | New Mexico |
| 1696 | Fray José de Arbizu, <i>Franciscan</i> | New Mexico |
| | Fray Antonio Carbonel, <i>Franciscan</i> | New Mexico |
| | Fray Francisco Corvera, <i>Franciscan</i> | New Mexico |
| | Fray Antonio Moreno, <i>Franciscan</i> | New Mexico |
| | Fray Francisco Casaña, <i>Franciscan</i> | New Mexico |
| 1702 | Rev. Nicholas Foucalt, <i>Sem. Foreign Missions</i> | Mississippi |
| 1704 | Fray Juan de Parga, <i>Franciscan</i> | Florida |
| | Fray Manuel de Mendoza, <i>Franciscan</i> | Florida |
| | Fray Marcos Delgado, <i>Franciscan</i> | Florida |
| | Fray Angel Miranda, <i>Franciscan</i> | Florida |
| 1706 | Rev. Nicholas Bernardin Comtuntni Delhalle, <i>Recollect</i> | Detroit, Michigan |
| | Rev. Jean-Francis Buisson de St. Cosme, <i>F. M.</i> | Louisiana |
| 1708 | Père Jacques Gravier, <i>S. J.</i> , Died of wounds received in Illinois. | |
| | | Died in Louisiana |
| 1724 | Père Sebastien Rale, <i>S. J.</i> | Maine |
| 1729 | Père Paul du Poisson, <i>S. J.</i> | Mississippi |
| 1730 | Abbe Gaston, <i>F. M.</i> | Illinois |
| 1736 | Père Antonius Senat, <i>S. J.</i> | Mississippi |
| | Père Jean-Pierre Aulneau, <i>S. J.</i> , Killed beyond the Minnesota line | |
| | | Massacre Island |
| 1752 | Fray José Francisco Ganzabal, <i>Franciscan</i> | Texas |
| 1758 | Fray Alonso G. de Terreros, <i>Franciscan</i> | Texas |
| | Fray José Santiestevan, <i>Franciscan</i> | Texas |
| 1775 | Fray Luis Jayme, <i>Franciscan</i> | California |

1781	Fray Juan Diaz, <i>Franciscan</i>	California
	Fray Matias Morena, <i>Franciscan</i>	California
	Fray Francisco Garces, <i>Franciscan</i>	California
	Fray Juan Barrancche, <i>Franciscan</i>	California
1812	Fray Andres Quintana, <i>Franciscan</i>	California ¹

In preparing this roster, only the names of such persons have been included as have been described in detail in letters or documents with every quality of authenticity. A large number of missionaries in addition to this list are known to have met a violent death but in some such cases only the first or last name of the victim has come down to us and in some cases no name can be given. In 1657, eight Franciscan missionaries were drowned on their way to Florida. In 1765 several Franciscan missionaries were killed by the Pueblo Indians in New Mexico. In 1680 twenty-two Franciscan missionaries were killed in a general massacre by revolting Pueblo Indians in New Mexico.⁸

On our northern border in the Canadian missions another large number of men died for the faith. Included in the Canadian list are Fathers Nicholas Viel, Rec., Anne de Noüe, S. J., Anthony Daniel, S. J., John de Brebeuf, S. J., Gabriel Lalemant, S. J., Charles Garnier, S. J., Natalis Chabanel, S. J., Leon Garreau, S. J., Nicholas Benedict Constantine, Rec., Benjamin Mary Petit, Sec., and James le Maitre, Sulpitian.⁹

¹For the year 1680, Father Holweck takes from Prince, *Spanish Mission Churches*, a list of martyred missionaries arising out of the revolt of El Popé in New Orleans, as follows: Father Juan Bautista de Pio, O. F. M., Father Juan Bernal, Father Juan Domingo de Vera, Father Fernando de Velasco, O. F. M., Father Tomas de Torres, Father Simon de Jesus, O. F. M., Father Matias de Renden, O. F. M., Father Juan de Jesus, Father Lucas Malderando, O. F. M., Father Juan de Val, O. F. M., Father Antonio Mora, Lay Brother Juan de Pedra, O. F. M., Father Lewis de Morales, O. F. M., Lay Brothers Anton Sanchez de Pro and Lewis de Baeza, Father Manuel de Tinoco, Father Hose de Figuras, O. F. M., Father Hose de Trugillo, O. F. M., Father P. Juan Talaban, Father Francesco Antonio de Lorenza, Father Juan Montesdoco, Father Lorenzo Analisa, Father Juan Espinosa, and Brother Sebastian Casalda. .

⁸Father Holweck calls attention to other attempts at formulating a martyr-ology or roster of American martyrs. "We have found three lists of American martyrs," says Father Holweck, "one in the *Catholic Encyclopedia*, (Vol. 10, p. 390); another in the *American Catholic Historical Researches* (October 1906, p. 332), and a third, revised list, in the same publication (January, 1907, p. 75).

It should be stated that Father Holweck's article is exceptionally interesting, by reason of the fact that it is constructed to follow the order of the calendar, and also because a quite satisfactory sketch of each of the holy persons is given together with a brief account of the killing.

⁹For an account of the Canadian martyrs and confessors, as indeed for

The killing and mutilation of Stephen and Frances Gononakoa, at Onondaga, New York in 1690, native Indians and devout converts expressly on account of their refusal to renounce the faith, is one of the most tragic chapters in the history of America.¹⁰

Since the foregoing was put in type the writer has had the pleasure of reading a very interesting article in the *Proceedings of the Antiquarian Society of Massachusetts*, written by Henry F. Depuy, giving an account of a very interesting book of considerable antiquity, but heretofore very little known. Of this work Mr. Depuy says:

"It is the purpose of this paper to call attention to an authoritative source of information as to the Jesuit Missions till now almost entirely unknown to American investigators—*The Life of Francisco de Borgia*, the third General of the Jesuits, written by Father de Ribadeneyra and printed in Madrid in 1592."

Father Pedro de Ribadeneyra was the author of several books including a Life of Loyola, a Life of Laynez, as well the Life of de Borgia referred to.

Mr. Depuy states that he has not been able to locate a copy of any edition (there were several) in any public library in America. The British Museum catalogue contains a reference to two editions. The copy from which Mr. Depuy quotes was owned by himself and is now in the library of Mr. Henry E. Huntington.. "I obtained it," said Mr. Depuy, "through Mr. Robert Dodd, and a name on the title page indicates that in the early part of the nineteenth century it was the property of Alfred Hennen of New Orleans." The book contains four chapters on the establishment of the Jesuit Missions in America, under the following titles:

Chapter 6: "The entrance of the Company into the West Indies, and the death of nine of them in Florida."

Chapter 7: "Our men go to Peru, and to New Spain."

Chapter 10: "The death which the heretics gave to 39 of the Company, who were going to Brazil."

Chapter 11: "Concerning 12 others of the Company who likewise died at the hands of the heretics."

These chapters are of especial interest in connection with the American Martyrology, of which we are feebly attempting to write, in that they describe the martyrdom of many of the men listed in our

nearly all of the North American Missionaries, John Gilmary Shea's *History of the Catholic Missions Among the Indian Tribes* is the best authority yet published.

¹⁰ Father Holweck has a brief but satisfactory account of these devout Indians.

Martyrology. With reference to the Missions of Florida Father de Ribadeneyra writes:

"And so in the year 1568 Father Francisco, in order to continue the work they had undertaken, sent eleven of the Company, the Superior of whom was Father Juan Baptista de Segura; these were to be joined by father Rogel and brother Francisco or Villareal, companions of father Pedro Martinez, who, after the latter's death, retired to the port of Habana, and had already returned to Florida, whither the eleven fathers and brothers departed from Saplucar on March 13, 1568. There went with them a *Cacique* or chief of the country of Florida, whom the Governor Melendez had brought with him from Florida to Spain. And having been instructed in the matters of our holy religion (fol. 142) he received with great expressions of joy and happiness the waters of holy baptism and was called don Luys. For it was believed that because he was familiar with that country and a high personage who had many relations, that he would be able to help our men in the conversion of his subjects and friends, as he had promised to do.

Father Baptista de Segura and seven of his companions having arrived in Florida (for the rest of them remained in Habana), they courageously penetrated the country, guided by don Luys, without permitting a single spanish soldier to accompany them, altho many had offered to do so. They wore their ornaments (vestments) and whatever was necessary for saying mass, and devotional books. They passed through great deserts and swamps, of which there are many in that country. Their provisions were soon exhausted and they had to support themselves on the herbs they found in the fields and on the water they found in the pools. They arrived in the country of don Luys, which was a considerable distance from the sea and from every human shelter, and was inhabited by naked savages. Don Luys informed them that they should await him in a half deserted village, and he went to another, where his people were, five leagues further on. (fol. 142a) And when the fathers had waited six days longer than had been agreed upon, father Baptista de Segura sent a father and one of the brethren to learn why he did not come and whether he wished that they should come to where he was. On arriving (whether it be because don Luys had apostatized and returned to his idolatries and was confused, or because he had already planned and plotted the wickedness), he and his relatives fell upon the padre and the brother and killed them. And at dawn of the following day, with don Luys as captain and guide, they fell upon and killed the rest of them, whom they found, all six of them, kneeling, and awaiting death with joy and devotion. Then they stripped them of their garments, stole their ornaments and altar accessories, put on the clothes of the dead and danced in their intoxication. Three of them went to open a little chest of the fathers, thinking to find some valuables in it. But they found in it a book of the holy Scriptures, a missal, and devotional books, rosaries, images, hair cloth, disciplines and a sacred crucifix, which they looked upon very intently, and as they looked, they fell suddenly dead. Those of their companions, who were present, were so wonder struck (fol. 143) and amazed at what they saw, that without touching a thing they each went their way. All this was seen and noted by a Spanish boy, whom the fathers had with them, and whose life was spared because he was a boy and because they knew that he could not preach to them. He remained a captive among them for several

years until the Lord freed him from such a barbarous, fierce nation, and he related what we have just told.

Those who died there for the propagation of our holy faith were: father Baptista de Segura, a native of Toledo (who because of his virtues and his religious life had been much loved in Spain by father Francisco); father Luys de Quiros, and the brethren Gabriel Gomez, Caualllos, Juan Baptista Mendez, Pedro de Linares, Christoual Redondo, and Gabriel de Solis. I have set down their names here in order that the memory of these fortunate clerics may be preserved, who in their zeal for souls shed their blood with such constancy and joy."

The learned author tells in satisfactory detail of the death of thirty-nine members of the order on their way to Brazil. After describing the journey Father de Ribadeneyra says that when the party was

"Sailing around the Canaries their familiar conversations were about martyrdom, and speaking among themselves, said: 'O if it should only please God our Lord that upon this sea, we should meet with someone who, for the cause of the Catholic faith would take our lives.' What a happy fate and what a joyous day it would be for us, and of how many and how cruel enemies we should free ourselves with this one enemy of our bodies.' While engaged in these conversations, finding themselves very near the port of La Palma, they saw bearing down upon them five French vessels, in which was Jaques Soria, a famous corsair, and subject of the Queen of Navarre; he and his (fol. 154) Queen professed heresy and were capital enemies of the Catholics. He came in a large, powerful galleon with much artillery and many men. Father Ignacio, when he saw the danger, knew that this was what his heart had previously told him and what the Lord had given him to understand. And after encouraging his people to fight and die for the faith, showing them that they could not fail to gain the victory, either conquering their enemies or dying at the hands of the heretics for Jesus Christ, he drew forth a portrait of our Lady, painted by Saint Lucas, which he had brought from Rome, and turning to his companions who were singing the Litany, and with copious tears asking the Lord for mercy and for forgiveness of their sins, and with cheerful mien and courageous heart, said to them: 'Up, my dear brethren! My heart tells me that on this day, just as we are, we are all to go to dwell in Heaven with Jesus Christ, our Redeemer, and with the glorious Virgin Mary, his mother, and all that Blessed company. Do you not see how greatly we are favored, for instead of Brazil we are making port in Heaven? Let us pray, Brethren, and bear in mind that this is the last hour that God gives us, to deserve and prepare ourselves to die for love of Him.' fol. 154a). All raised their hands, and with eyes filled with tears raised to heaven, said in a loud voice: 'Let it be so, Lord; may Thy holy will be fulfilled in us, for we are all here ready to give our blood for you.' To be brief, the heretics came and grappled with the Santiago and although there was some resistance, and there were some deaths among the enemy, they boarded the ship and overpowered it. And when Jaques Soria learned that there were fathers of the Company of Jesus on board, he commanded that they be all killed without sparing anyone, saying in a loud voice: 'Kill, Kill the Papists, who are going to sow false doctrine in Brazil.' And though he had spared the lives of two secular

clerks and other fathers of Saint Francis who had fallen into his hands a few days before, so great was the hatred and rage he had against the Jesuits (for so he called the members of the Company), that he did not wish to pardon any, although many of them were young and novices. After the vessel had been captured Jacques himself approached with his galleon and cried: 'Throw these dogs of Jesuits, these papists and enemies of ours into the sea.' And soon as they heard this command of their captain, his heretical soldiers, (Calvinists, like himself) grappled with our men, and stripping them of their poor cassocks, and giving them many wounds, especially to those (fol. 155) who were priests and wore the tonsure, and cutting off the arms of some of them, threw them into the sea. But because father Ignacio de Azevedo like a valiant soldier of God and a priest and Captain of the others, was encouraging them with the image of our Lady in his hands and saying: 'Let us die cheerfully, brethren, for the service of God and for the confession of his faith which these, his enemies, impugn,' one of the heretics slashed his holy head so fiercely that it was cleft open to the brain. And the valiant priest without withdrawing nor moving from the spot awaited the blow; and then they gave him three thrusts, so that he fell, saying in a loud voice: 'May men and angels be my witness that I die in defence of the holy Roman Church and all that it confesses and teaches. And turning to his companions and embracing them with singular charity and cheerfulness, he said: 'Children of my heart, have no fear of death; be grateful for the mercy which God shows you in giving you the fortitude to die for Him, and since we have so faithful a witness, and so liberal a remunerator, let us not be faint-hearted nor weak to fight the battles of the Lord.' And having said these words, he expired. The heretics attempted to wrest from his hands the image of our Lady, but were unable to do so. Brother Benito de Castro, who, bearing a crucifix in his hand and showing it, said: 'I am a Catholic and son of the Roman Church,' him they pierced with three shots of an arquebus. And seeing that he was still upright and continuing in his confession, they cast him into the sea. Another brother, named Manuel Alvarez, who was burning with living flames for the love of God and desired to die for Him, and who rebuked the heretics for their blindness, him they wounded in the face, and being stretched on the ground, they broke his legs and arms. They did not kill him, in order that he might suffer greater pain, and he, turning his peaceful eyes upon his brethren, said: 'Envy me, I beg you, brethren, and do not pity me, for I confess that I never deserved of God so much good as he does me in these torments and this death. Fifteen years I have been in the Company, and for ten years I have wished and prepared myself for this voyage to Brazil and with this happy death I consider myself well rewarded by God and the Company for all services.' And breathing his last breath, they cast him into the sea. And because they found two brethren kneeling in prayer before the images which they (the heretics) so hated, they attacked them with diabolical rage and fury, breaking the skull of (fol. 156) one of them with the pommel of a sword, and scattering his brains, so that he fell dead. This brother's name was Blas Ribero. The other brother, who was named Diego de Fonseca, received such a dagger-thrust in the mouth that it severed his tongue, and crushed his jaw-bone. And father Diego de Andrada (who, father Azevedo being dead, was the chief and head of the rest), because they saw that he was a priest and confessed some of his companions, and was encouraging them, saying: 'Prepare your souls, my brethren, for your redemption is close at hand,' him, after giving him many stabs, they cast, still living, into the sea.

While this was happening two of the brethren named Gregorio Escrivano and Alvarado Mendez were sick in their beds, and though they might have concealed their fear and remained quiet, yet with the desire they had of dying for Christ, they arose as best they could and putting on their cassocks, with bare feet and half naked, they joined their brethren, that they might not lose so good an opportunity, and so they died with them. The heretics had carried another named Simon de Acosta to the galleon of Jaques, thinking that he was the son of some gentleman or titled personage, for he had this appearance and was only 18 years old, and of good manners. Jaques called him aside and asked him whether he also (fol. 156a) belonged to the Jesuit priests. And though by denying it he could have escaped with his life he would not, but rather confessed that he was a companion in religion and a brother of those who died for the Catholic, Apostolic and Roman faith. This so enraged Jaques that he had him beheaded and cast into the sea. In this manner the heretics, on account of their hatred and abhorrence of our holy religion, killed thirty-nine fathers and brethren of our Company. It is not right that we should keep silent as to their names, for they are written in the book of life. They were: the Provincial Ignacia de Azevedo, Diego de Andrada, Antonio Suarez, Benito de Castro, Juan Fernandez de Lisboa, Francisco Alvarez Covillo, Domingo Hernandez, Manuel Alvarez, Juan de Mayorga, Aragonese, Alonso de Valera of the Kingdom of Toledo, Gonzalo Enriques Diacono, Juan Fernandez de Braga, Alexo Delgado, Luis Correa of Evora, Manuel Rodrigues de Halconete, Simon Lopez, Manuel Hernandez, Alvaro Mendez, Pedro Munoz, Francisco Magallanes, Nicolas Diney de Verganza, Gaspar Alvarez, Blas Ribero de Braga, Antonio Hernandez de Montemayor, Manuel Pacheco, Pedro de Fontaura, Simon de Acosta, Andrez Gonzalez (fol. 157) de Viana, Amaro Vaz, Diego Perez de Mizca, Juan de Baeza, Marcos Caldera, Antonio Correa del Puetro, Hernan Sanchez of the Province of Castile, Gregorio Escrivano of Logrono, Francisco Perez Godoy of Torrijos, Juan de Zafra of Toledo, Juan de San Martin, native of Illescas and Estevan Zurayre Vizcaino. The latter was a very artless man, and when he left Plasencia for this voyage he said to father Joseph de Acosta, who was his confessor, that he was going cheerfully to Brazil, because he was certain that he was to die a martyr. And being asked how he knew it, he replied that God had revealed it to him. So that of forty of the Company who were in that vessel, one man alone, Juan Sanchez escaped death, and it was in this manner. When the heretics separated the men, putting one on one side those who were to be killed, and on the other those who were to be spared, they examined their hands and garments. And when they saw that the brother was young, and that his hands were dirty and callous and that he wore a short beggarly jacket, they asked him whether he was the cook, he answered yes, which was the truth. They therefore kept him to make use of him in the kitchen (fol. 157a) and he remained with them until they returned to France, where our Lord freed him of their control, that he might be a witness and relate to us what we have here told of the death of his companions, although not he alone, but many others were present and afterwards gave an account of all that had happened. But in order that the number should be exact, and that there should be forty crowns for the forty of the company who had entered into the vessel with the purpose of dying for Jesus Christ, in place of this brother Juan Sanchez who escaped, the Lord gave us another who was called San Juan, a virtuous and upright youth, and nephew of the ship's captain. He took such a liking to the brethren of the Company, that he asked to be admitted to it.

And although father Ignacio did not receive him, he never left his side, nor did he cease to take part in the prayers and penance of the brethren, and he considered himself as one of them, and as such was treated. At the time when the heretics separated those of the company from the secular persons, he passed over to their side (i. e., of the fathers), and without a word allowed himself to be led to death, in order, by this means, to enter into the Company of the blessed in Heaven."

Father de Ribadeneyra tells in Chapter 11 of the death of twelve more members of the order who were sailing from the West Indies and were attacked by Corsairs. The governor and leader of the expedition was first killed, and subsequent proceedings are best described by Father de Ribadeneyra:

"The Captain having been killed, the enemies overcame the ship and took possession of it, and entering with great fury into a little cabin where father Castro was hearing the penance of the master of the vessel, who was severely wounded and about to die. On seeing him (father Castro) they recognized that he was a Catholic priest and that he was administering the sacrament of the confession, which they so much hated. They fell upon him with great rage and killed him. They did the same to father Pedro Diaz, who up to that time had likewise been confessing, and who had hastened up to where father Castro and brother Gaspar Goes were. As the latter was a youth of tender years the father had ordered him not to part from his side. The other eleven who remained alive encouraged one another to be constant and to die cheerfully for the Catholic faith. The heretics, after (fol. 159a) striking them with their fists, insulting and maltreating them, bound their hands behind their backs and locked them up in a compartment, and placed guards over them. But because brother Miguel Aragonés, as his hands were being tied, uttered a groan of pain (for he was badly wounded in the arm) they threw him, and another brother who was by his side, into the sea. The rest remained bound that night, listening to the greatest insults and reproaches, and to frightful blasphemies against God our Lord and his Church, as they were uttered by those infernal furies. Day having come, the first prayer the heretics made was to condemn to death all Jesuits, their enemies, for so they call them and for such they hold all members of the Company. At first they resolved to hang them all to the yards of the vessel but afterwards, thinking they might get great wealth of gold and silver from them, (which they thought they were bringing to Brazil to adorn the Churches), they gave up their plan, until, realizing that they were disappointed, they attacked them with the greatest barbarity, insulted them and beat them with clubs, calling them dogs, thieves, Papists (fol. 160) and enemies of God. Those of the Company neither defended themselves, nor did they avoid death, but meek as lambs they permitted themselves to be cast into the sea. Five of the fortunate brethren who knew how to swim, came together, and being in the water encouraged one another to die, until strength and breath failing them, they said: *Tibi soli peccavi*, and three of them expired. Of the other two, one, named Diego Hernández swam so long till he reached one of the smaller French vessels which was lagging behind, and into which he was taken up and sheltered by the will of the Lord. The other, who was named Sebastian Lopez remained in the sea that night, which was very dark and much rain was falling. But seeing a light one of the vessels about half a

league off, he followed it till he reached it, and entreated those on the vessel to help him and take him on board. But he found only cruel words and worse deeds (as those of the heretics are wont to be) and as a last remedy he went to one of the barks or small boats, and into it he was received by a man, who, although a heretic and an enemy, was not so cruel nor furious as the rest, in a word, was more human. The latter received him and hid him in a corner, giving him (fol. 160a) something to eat and some clothing. Twelve men died on this ship: father Pedro Diaz, father Francisco de Castro, and the following brethren: Alonzo Hernandez, Gaspar Gois, Andres Pays, Juan Alvarez, another Pedro Diaz, Fernando Alvarez, Miguel Aragones, Francisco Paulo, Pedro Hernandez, Diego Carvallo, and the two who escaped by swimming (from whom and from others this story was learned) were named Sebastian Lopez and Diego Hernandez, as we have said."

If we have used the words martyr and martyrdom unwarrantedly, we have a precedent in the language of Father de Ribadeneyra. In concluding Chapter 11 the historian says:

"I have dwelt upon this narrative because the martyrdom of these fifty-one fathers and brethren of the Company is such an exemplary matter for all who read it. And for those of the Company, especially, it is an inestimable benefit which we have received from the Lord, and a great incentive to imitate those who have gone before us, and to seek new opportunities to increase and extend throughout the world the light of the holy Gospel and to wrest from the claws of Satan the souls which Christ our Lord redeemed with his blood, although it be at the cost of our own and with the loss of all that the world promises and cannot fulfil."

The incidents detailed in these chapters are noticed in some other works, but in no place so circumstantially. Students of history will hail the discovery of this new source book.

JOSEPH J. THOMPSON.

Chicago.

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EDITORIAL COMMENT

A Shifting of Purview. A bulletin of the Catholic University, Washington, D. C., after detailing the successful career of the Catholic Historical Review of Washington, D. C., says:

"The creation of two other scholarly reviews—the ILLINOIS CATHOLIC HISTORICAL REVIEW and the *St. Louis Catholic Historical Review*—naturally limits the field geographically, and more than once during the past six years the editors of the Review have debated the problem of relinquishing the field to the six Catholic Historical magazine now devoted to this subject in the United States, and of entering the broader and more general field of church history, from the beginning of Christianity down to the present. At last they have decided upon this, and with the April, 1921 issue the REVIEW, while keeping its present size and character, launches out into the field. No periodical in English for this purpose exists."

In view of this change of policy of the Catholic Historical Review of Washington, D. C., it seems advisable to broaden the field of the Illinois Catholic

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Historical Review with the view to covering at least a part of that vast territory lying between the Allegheny Mountains and the Pacific Ocean, which otherwise would not be so completely represented. True, there is the St. Louis Catholic Historical Review, which is very ably conducted, and the Acta et Dicta of the St. Paul Catholic Historical Society, that will assume a large part of that burden. It would be of great value we believe if Catholic Historical societies were formed in New Orleans, Colorado, California and, possibly, in New Mexico and somewhere in the far Northwest, Oregon or Washington. But until these needs are supplied and indeed so long as the necessity lasts, it seems advisable for the ILLINOIS CATHOLIC HISTORICAL REVIEW to open its columns to history writers of all this territory. It need hardly be stated that the spread of the history of Illinois and the Illinois country will still remain our chief object, and our desire for authentic historical information respecting Illinois and the Illinois country will remain as keen as ever.

Catholic History Conserves and Spreads the Faith. As laymen and upon our own authority we would feel timid about making an assertion such as that contained in the heading for this article, even though we subscribe to the truth thereof. Fortunately we are not obliged to make the assertion upon our own authority, but are privileged to quote one of the brightest minds connected with the American press. With the approval of the writer, the Reverend Richard H. Tierney, S. J., it is our purpose to quote freely from an address delivered at the meeting of the United States Catholic Historical Society, in New York, March 7, 1917. The Reverend orator as an introduction told his audience, "My purpose is to argue that in American Catholic history we have an apt, if unused, means for the exaltation and preservation of the faith, and for the spread of it among those over whose souls lies the pall of prejudice and infidelity." Proceeding to his argument, Father Tierney says:

"My contention about the exaltation of Catholicism through history needs no labor; heroes inevitably exalt the doctrines by whose power they were made strong and in whose interest they died. And our history is a record of heroes whose blood lies on our highways and byways, whose voices resound in our forests and on our plains. Preservation and spread of the Faith follow on after its glorification; but this is too facile a truism to be impressive. The point at issue needs argument.

History of itself is a most important instrument; education in turn is the first step towards the conservation and propagation of any doctrine or spirit, Catholic or otherwise. Indeed there is more disciplinary power in history than in very many of the topics that are so painfully stressed in the modern classroom. The value of a study is measured by the strength of the appeal which it makes to the faculties under training. Its worth is commensurate with its inherent power of developing the soul. Thus, mathematics is good, because it trains the intellect to caution, clearness of vision, accuracy of thought. The physical sciences are valuable because, besides partaking of the advantages of mathematics, they arouse curiosity, foster and strengthen desire for knowledge, stimulate initiative. Literature justifies itself by its humanistic element, which appeals directly to the imagination and intellect, and through them, in a less degree, to the will. No one denies the educational value of these subjects. To do so, were to confess ignorance of their nature and of man's faculties. But there is one point to be noted in their regard. Valuable as they are, there is not one of them which appeals as directly and forcefully to all the faculties as history. Mathematics touches the will only remotely and accidentally, in that now and then it calls for persistent effort, the father of patience. Literature does not of

necessity exert notable power beyond the imagination and intellect. A description of a sunset may be an exquisite piece of literature, its imagery may be sublime, its language choice, its periods may roll and swing with incomparable vigor and grace, but there its worth may end. It may not, and does not arouse passions of any ethical value. It generates admiration, not heroism or high resolve of any kind.

It is not so with history. By its very nature this plays directly and forcefully on all the faculties. It combines the advantages of mathematics, science and letters. It constrains the memory by dates and names of men and places and other such items. It vitalizes the imagination with pictures that glow with color and fairly dance with a life all their own. Battle-lines sway, charges are made, cannons roar, swords and bayonets flash in the sunlight, repulses are effected, men are bleeding, men are dying, the martial notes of battle give way to the plaintive dirge of death, the imagination revels in sublime and tragic pictures done in the blood of men, instinct with the surging life and the heroic passions of men. The phantasy cannot remain inactive, untouched. A mute canvas, the shadow of history causes it to leap with a new life. History itself electrifies it into new and better vitality. Nor is this science slack in its play upon the intellect. Do not mistake the nature of history. It does not consist in pages of facts put together in orderly fashion. It is a record of life, and each life is a philosophy, good or bad. Beneath the facts runs a current flowing from heart to heart, shaping the destinies of men and nations. God's Providence, man's passions—in these lie the pith and kernel of history.

Hence, history is a philosophy. And philosophy pertains primarily to the intellect. Cause must be distinguished from occasion and effect. Effect must be traced to cause. Evidence must be discussed and weighed. Certitude must be distinguished from mere opinion. The intellect must be ever active. History is prodding it, exercising it, training it. And so, too, the will. For history is the record of God's relation with men, men's relations to God and to one another. It shows forth an interaction between heaven and earth, and between man and man. Therefore it is essentially religious and ethical. Virtue and vice appear on its pages, one to be rewarded, the other to be punished. Heroism is frequent, so, too, is cowardice—each with its moral lesson. Passion plunges individuals and nations into misery. A Helen is stolen, and war decimates nations. A king lusts for a new wife, and his kingdom is convulsed for generations. The sword replaces the olive-branch. The gibbet looms hideous in the marketplace. Fires are lit in the public squares. The country runs red with the blood of saints and the wine of debauches. Demons revel in silk and broadcloth. Saints pine away in rags and tatters. Lust is enthroned, sanctity is its footstool. Sword and scepter are in adulterous hands. Manacles bind the wrists of saints. The crown is the portion of ungodly brows, the axe the portion of holy heads. Vice is holding revel. But God is over all, biding His own good time. This is history; a record not of isolated instances of good and evil, but a philosophy of life working itself out logically.

Hence, by its very nature, this science appeals also to the will, directly and forcefully. And its lessons lie so close to the surface that they produce effects by their very presence, without the necessity of preachment. Judged, therefore, from a psychological and pedagogical standpoint, history of itself is a most powerful educator. If this be true of history in general, it is, preeminently true of American Catholic history. God's finger has written our glorious records; and spelled thereon are names and deeds to engage, each in its own way, all the faculties. No soul so dead as not to be enlightened and inspired by such names and such deeds, the Catholic soul to glow with pride over its precious heritage, the other soul to be haunted by new thoughts and new aspirations, a double earnest for the conservation and propagation of the Faith.

Apt to our purpose is an eloquent passage from Quintilian's *Institutio Oratoria*. He asserts that a boy's thoughts and ambitions will be stimulated by the thrilling narrative of stirring scenes in which ambition urges noble men to more than heroic deeds. He feels that such a story is in itself enthralling, full of interest that never lags. And he is confident that many of the finer lines which urge to manly virtue and endeavor will cling to the pupil's mind, and

though dimly apprehended at first, will flash with their inner meaning on his intelligence as that intelligence ripens, and may kindle and foster in the mind a love of glory and of virtue as a path to glory. And the child is father to the man. The inference is clear."

The Reverend writer has given us a most happy thought in relation to the part which emotion plays in history and in history writing. From time to time writers have warned us against permitting the slightest evidences of emotion to enter into the recording of history. With such writers Father Tierney clearly disagrees:

"But bear with me while I elaborate one phase of this problem. I am about to make a double statement that at first sight will appear ridiculous, but I shall leave it to your further and unbiased thought for justification. Religion is protected and nourished by emotions; and the Catholic history of the United States is a fountain of emotions. All history is filled with pictorial and dramatic elements that appeal to the imagination, the faculty which stirs emotion the most readily. This may be scoffed at, not because it is absurd, but because history has fallen on hard times. It has been well-nigh ruined in the name of science. Our scholars have come under an alien influence which has engendered the idea that history must be dry, unliterary, uninteresting, if you wish, in order to be scientific. Laboratory methods, pot and cauldron methods, have been applied to it. Everything of life has been killed, boiled away, and instead of live men living a real life of peace and war, of sin and virtue, a set of bones rattling ominously is presented for inspection and study. And this for the queerest of all reasons. History is fact, and facts are bare, and should be represented as such. History is science, and science is dry, devoid of any imaginative element, and should be written so. Nothing is further from the truth. Granted that history deals with facts. Facts are not necessarily devoid of elements which appeal to the imagination. A sunset is a fact; a storm at sea is a fact; a fire on the horizon is a fact; a shipwreck is a fact; yet by their very nature they appeal in all their reality to the imagination; and any description of them which would not take this into account would be false, unhistorical.

On the other hand, a description which would cause us to see leaping flames licking the face of heaven, or foaming waves capped by thousands of white tongues would be scientific, historical. Abbe Fouard's description of the burning of Jerusalem, Drane's description of the siege of Malta, Kinglake's sketch of the charge of the Light Brigade, Headley's destruction of Moscow, Thucydides' plague of Athens, and a thousand other such, are neither unhistorical nor unscientific, and yet they appeal to the phantasy in a most remarkable way. Scientific historians might learn a lesson from Ranke and Mommsen. They wrote history, and yet they did not feel obliged to reject all the graces of style and everything that appeals to the imagination. And why should they feel under such an obligation? Why should a description of a battle consist of the names of opposing generals, a statement of the length of time of the fight and the number of killed and wounded? Did not men bleed as well as die? Is not the trumpet-call as historical as the name of the victorious general? Is it not a fact that cannons roared and belched fire, that horses rushed in mad charges, that battle-lines swayed and broke? These are the elements that convert the dead page into life, cause the heroes to leap forth from the dust and relive their noble lives and die their sublime deaths before our very eyes.

In very deed history is not a series of mute inexpressive photographs of dead men; it is an arena pulsing, throbbing with hearts in battle; and these hearts cause the hearts of spectators to beat sympathetically. I can now score my point more clearly by citing the old saw: 'Show me a man's company, and I'll tell you what he is.' In other words a man's character is shaped to a large extent by his environment. His manners and morals are affected by the atmosphere which he breathes. If the atmosphere is secularist, the man will be cold to God, if the atmosphere be religious, the spirit will be warm to God. But Catholic

history, Catholic heroes, diffuse a Catholic atmosphere in which Catholics may live, safe from the corroding influence of materialism, while others may catch therefrom a breath of a new life. Catholic heroes do more than that, by touching the imagination into life they make the soul active in the generation of its own atmosphere, the atmosphere of a sanctuary in which faith lives, from which the light of faith radiates.

In the life of that queer, weird woman, Maria Monk's daughter, there is a passage which bears eloquent testimony in favor of this contention. The woman was a wild, untamed creature, an infidel who reveled in intellectual anarchy. Chance threw her in with a Sister who fascinated her by the manner in which she taught her history. A wild imagination, which was the source of most of the woman's difficulties, became interested in something healthful and directive. A new atmosphere was created for her. Results at once humanistic and religious followed. The novelists have been quick to turn this elementary fact to profit, Benson for instance, to recreate a Catholic atmosphere in Protestant England, Harriet Beecher Stowe, to fire the enthusiasm of the North for the liberation of the slaves, Page, to enkindle a new patriotism in the gentle Southland, and so on through a hundred and one others of whom the exigency of time forbids mention.

What I ask, is one of the chief psychological reasons for the flag and tablets and statues? They are more than mere commemoration of men and events. They embody and illustrate a spirit, diffuse an atmosphere, excite an emotion. A glance at the flag recalls a great event and a great spirit and fires the soul with patriotism. And may I not draw your attention to this same phenomenon in connection with the crucifix, the Stations of the Cross, holy pictures and statues? On the West coast of Ireland, grandmothers and grandfathers hold their tiny kin aloft before each Station of the Cross, whispering the while the story of the Passion, thus drawing little souls to Christ, through history, and casting about those souls a religious atmosphere, through history."

We have felt justified, indeed highly privileged, in reproducing these eloquent thoughts, and wish only to add Father Tierney's own summing up:

"Thereby is my contention illustrated. There has been many a way of the cross in America, but few commemorative tablets and few folks to whisper the sacred story to attentive ears. Now you have my point of view, to wit: That American Catholic history is a noble record, apt to fill the memory of our people with heroic names and deeds, to exercise their intellects in high thoughts, to fire their imaginations with sublime pictures, to spur their will to lofty aspirations, to make them love the Faith and hence to live it. In other words American Catholic history because of its educative and emotional value will conserve and spread the Faith. He, therefore, who promotes the study of this subject is more than a scholar, he is an apostle."

BOOK REVIEWS

A Group of Interesting Books. There is of course some tendency already to turn away from recollections of the war—at least the unpleasant recollections. The literature of the war is not half written yet, however, and it is quite certain that much the best of such literature is yet to come.

Three exceptionally interesting books growing out of the war are before me and I turn from one to the other, so different in many ways, but in some particulars similar and wonder which is most enjoyable. Enjoyable despite the fact that they chronicle woundings and deaths, trials and sorrows.

The first is a substantial, thick volume bound in green displaying a cut of a smiling rugged looking priest in the Uniform of a Chaplain of the United States Army. It is a likeness of Chaplain Francis P. Duffy of the United States Infantry.

The title is "Father Duffy's Story," a tale of honor and heroism, of life and death with the "Fighting Sixty-Ninth." The contents constitute a record of the movements of the great Irish regiment that has covered itself with glory in more than one American war.

In following his narrative Father Duffy gets you ready for France and the front and takes you along. He advises as to preparations, that "the one bit of publicity we indulged in was to send round our machine gun trucks through the city streets with the placard. "Don't join the 69th unless you want to be among the first to go to France."

All the recruiting for the regiment was done in this spirit. "The old-timers were told to bring in friends who had the right stuff in them. The Catholic clergy were told to send in good men from the parish athletic clubs." And when the regiment was covered into the "Rainbow Division" and early sent overseas we know what admiration they challenged.

Father Duffy takes his readers with him to several of the fiercest of the forty-four battles the great Irish regiment fought in and to their astonishment leaves them in a satisfied state of mind, though he has omitted no detail of the horrors of the battlefield.

Even before starting from New York, Chaplain Duffy made an acquaintance at the armory which ripened into a deep friendship. His new found friend was Joyee Kilmer and their association was marked by the tenderest of affection to the day of the brilliant young

poet's death. His historical notes are made a part of Chaplain Duffy's book and give it an added interest.

I now turn to another similar and dissimilar book. This by a boy who was seventeen years of age when he enlisted for the war. It is "The Shamrock Battalion of the Rainbow," by Martin J. Hogan, Corporal Company K, 165 U. S. A., published by D. Appleton & Co.

Corporal Hogan gives us first-hand information concerning camp training, transport voyaging, "mud-hikes," campaign rations, billets and the succession of hardships and training which made comfortably-reared American boys into desperate fighters and enabled them to contribute such a notable part to the winning of the world war.

"The path of the 165th in France, the way of the 'Fighting Irish'," was the way of Uncle Sam's triumphs. It grew with the American Expeditionary Force in fighting power, and it went with this force step by step, through its most signal battles and victories." "Not quite two-thirds of the regiment that left home was able to be in at the finish; the other third have paid their lives for the honor and safety of the proudest of countries, or have returned home incapacitated for further duty."

It will be remembered that in the parade up Fifth Avenue after the war had been won, New York went into ecstasies over the returned veterans of the 69th following the white banner bearing 615 gold stars in honor of their immortal dead. Eight hundred of the wounded of the regiment brought up the rear.

It is of this war organization or a part of it the "Shamrock Battalion" that Corporal Hogan wrote his book of which Father James H. Hanley, Chaplain of the Third Battalion says: "Corporal Hogan's story will be found by most people a more interesting, and in many ways a more valuable contribution to the history of the great war than the report of a Major General."

Last but not necessarily least I come to one of the gems of war literature, "The Greater Love," by Chaplain George T. McCarthy, Extension Press, Chicago.

Father McCarthy's is not a war book made up of marches and battles, but it is so vivid that as you read, the sound of cannon is in your ears and you feel impelled to dodge the shells bursting all about you.

Chaplain McCarthy performed a double function during his war service. He was the spiritual guardian of the men in his division of the army and was also the trustee of the soldier dead. He ministered to their spiritual wants in their life time, and tenderly laid away their remains at their death.

Sorrowful as were most of his labors, there is not a lugubrious note in Father McCarthy's charming book. Though his lofty vocation must have kept his mind upon things of eternity, yet every page of his book proves that he never lost sight of the element of human sympathy.

The "Greater Love" is different. Strange as it may seem the great battles and the significant world movements are but incidents as depicted in this book. The big outstanding subject is the soldier boy—his needs, his loves, his welfare, temporal and spiritual. Until you have read "The Greater Love" you will not understand many phases of the war service.

J. J. T.

Illinois in the World War and The 86th Division. Prepared with the co-operation and under the direction of the commanding officers of the units comprising the 33rd and 86th Divisions. States Publication Society, Chicago.

There have been many war books published, and there will be many more, but it is doubtful if any shall exceed in interest, especially to the people of Illinois, the publications above named. *Illinois in the World War* is an illustrated history of the 33rd Division, containing three introductory chapters under the titles "A Record of Service," "World Domination the Stake," and "America Turns the Tide," followed by a record of the 33rd Division, including the 65th and 66th Infantry Brigades, 58th Field Artillery Brigade, the 108th Engineers, the 122 Machine Gun Battalion, the 108th Field Signal Battalion, the 108th Training Headquarters and Military Police, and the 33rd Division Auxiliaries.

The principal writers are Allen L. Churchill, Junius B. Wood, Frederick L. Huidekoper, former Lieutenant-Colonel, Adjutant General and Division Adjutant of the 33rd Division; Major Frank W. Barber, Division Inspector; Paul A. Wolf, Brigadier-General Commander of the 66th Infantry Brigade; Colonel Joseph B. Sanborn, by Capt. L. Malstrom, Operations Officer; Col. Abel Davis, Editor, by Capt. E. V. Becker, Regimental Adjutant; Major Floyd F. Putnam, Brigadier-General; Edward L. King, Commander 65th Infantry Brigade, Lieut.-Col. Dillar S. Myers; Col. John V. Clinnin, Editor, by Capt. Harmon L. Ruff, Regimental Adjutant; Major Albert L. Culbertson, Brigadier General Henry D. Todd, and Lieutenant Col. George Roth of the 58th Field Artillery Brigade; Colonel Chas. G. Davis, Editor, by First Lieut. Clarence C. Clute, 123rd Field Artillery.

lery; Col. Horatio B. Hackett, Editor, by Capt. Robert J. Casey of the 124th Field Artillery; Lieut.-Col. Walter J. Fisher of the 108th Ammunition Train; Capt. Chas. J. Kraft of the 108th Trench Mortar Battery; Col. Henry A. Allen, 108th Engineers; Major Mariano B. Southwick, 122nd Machine Gun Battalion; Colonel Chas. R. Forbes, Editor, by Lieut. Walter D. Greenwood, 108th Field Signal Battalion, Capt. Howard D. MacDonald, 108th Supply Train.

Besides being a very meritorious work, this publication is a triumph of the printer's and binder's arts.

The history of the 86th Division of course has to do with Camp Grant, and is extremely interesting in every detail. This publication is also copiously illustrated, and having been prepared by the officers in charge, is eminently satisfactory because of its reliability.

The States Publication Society contemplates further publications dealing with the war. If succeeding works shall be as meritorious as those now published they will be most welcome.

History of the Archdiocese of Cincinnati, 1821-1921. By Rev. John H. Lamott, S. T. D. Frederick Pustet Company, Inc., New York and Cincinnati, Publishers.

In the work entitled as above Father Lamott has answered the puzzling question, how may a diocesan history be written?

The Reverend author has divided the body of the work into eight chapters, headed, Beginnings of Catholicity in Ohio; The Bishops of Cincinnati; The Boundaries of the Diocese and Archdiocese of Cincinnati; Hierarchical Constitution; Ecclesiastical Property; Diocesan Synods and Provincial Councils; Regular Communities of the Archdiocese of Cincinnati; and, Social Life.

To the general reader no chapter in the book is more interesting than that placed under the title "Beginnings of Catholicity in Ohio." Had Father Lamott been obliged to cease his labors after writing this chapter he would have rendered a most valuable service. In the short space of 36 pages Father Lamott has given us perhaps the most satisfactory account yet written of the Introduction of Catholicity into Ohio.

But each succeeding chapter has its quota of interest, and each topic is treated in such a manner as to hold the interest of the reader to the very end of the book.

The prelates who have presided over the Archdiocese and diocese of Cincinnati have been to the last striking figures,—the invincible Fenwick, the learned Purell, the indomitable Elder, and the aggres-

sive Moeller, all men of the highest type eminently fitted for leadership, are painted with a master touch.

Father Lamott has succeeded in making even the dry parts of his book, such as the Boundaries of the Diocese, the Hierarchical Constitution, the Ecclesiastical Property, etc., interesting, and has succeeded well in describing social life during the period treated.

The learned author has done more than write an interesting story. In an appendix covering 78 pages Father Lamott has crowded a library of information. He reproduces the deeds for the earliest property owned for the Church, the decree of the erection of the diocese, and the bulls of erection of the diocese and Archdiocese, and sets out in detail the parishes of the Archdiocese according to affiliation, the churches in the Archdiocese with the names of the pastors, the priests of the Archdiocese, deceased and living, with a brief biographical sketch of the deceased.

Father Lamott advises his readers that he was handicapped by lack of data, nevertheless the reader will be surprised that he was so successful in finding data. One who had not tried might think it would be an easy matter to secure information regarding any priest, since the priest is in the public eye during most of his career, but let any one start out to get biographical data of even the priests of his own parish, and he will find it a most difficult task, if not impossible. Father Lamott has surmounted not only this, but many other difficulties, and set a mark for future diocesan historians.

What a satisfaction it will be when each of the Archdioceses and dioceses shall have gathered and published its history. Then will the place occupied by the Church be properly recognized in the general history of the state.

NECROLOGY

REV. CHARLES COPPENS, S. J.

Rev. Charles Coppens, S. J., was born in Turnhout, Belgium in 1835. His early education was received in Belgium, and he entered the Society of Jesus in Tronchiennes, Belgium, in 1853.

While still a novice the young Jesuit set out for America, and we are fortunate in having his own story of his ocean voyage. In his "Recollections of Notable Pioneers" contributed to the ILLINOIS CATHOLIC HISTORICAL REVIEW for April, 1920, Father Coppens said:

"Our ship the *Humboldt* was wrecked as we were approaching the shores of Nova Scotia. At dawn on December 6, 1853, it struck one of the rocks called 'The Three Sisters,' smashing a large hole in its keel, throwing the fire from its furnace upon the surrounding wood and kindling at once so that we were warned by the rising smoke that we were in danger of perishing by fire as well as by water. There was a rush for the life boats, but the captain maintained strict discipline, sending one boat on to ask for help at Halifax. He directed his vessel to run upon the shelving beach about ten miles away, where the ship was totally destroyed, but the passengers all got safely into fishermen's boats that soon gathered around us, till a salvage steamer came to take us to the harbor of Halifax."

It was thus that the future Father Coppens landed on the shores of America.

We also learn from the same source of Father Coppens' companions, who were afterwards men of great distinction. The first of which he speaks was Rev. Peter J. De Smet, S. J., the "Apostle of the Indians," of whom Father Coppens said:

"When I had the honor of traveling with him such was his renown, both in the United States and in various countries of Europe, that few men at any time were more generally known and more admired than he; such was his venerable aspect and such the charm of his conversation that he was habitually the center of attraction on the deck of the steamer that carried us."

In the same company was Right Rev. Bishop J. B. Miege, who had in 1852 been made Vicar Apostolic with his See at Leavenworth, Kansas. He was the first Superior of the Jesuit Community at Detroit, Michigan.

Father De Smet was bringing to America a band of missionaries, which included Father Coppens, Father Grassi, S. J., an Italian Father, Joseph Zealand, who later became the President of the St. Louis University, and later still President of St. Ignatius College,

Chicago, Father John Schoensetters, S. J., later so well known in Chicago as Father Setters.

From Halifax the party traveled by steamboat to Boston, where they were welcomed by the Jesuit Fathers of St. Mary's Church. From Boston they traveled by rail to Cincinnati. From Cincinnati they traveled by steamboat down the Ohio River to Cairo, and thence up the Mississippi River to St. Louis.

Father Coppens' novitiate was completed at the Jesuit Foundation at Florissant, Missouri, and after a course of Theology in Fordham University, New York, he was ordained priest in St. Patrick's Cathedral, New York, in 1865.

"Of his long and useful life sixty-seven years were consecrated to the cause of Catholic education, and nearly sixty to the actual work of the class and lecture room." For twelve years he was Professor of Classics at Florissant, ten years Professor of Philosophy at Detroit University, eight years at Creighton College, Omaha, and twelve years in Chicago in the same capacity.

Father Coppens' capacity for work is indicated by the fact that he not only taught in the class room, but that during his career he was the author of many valuable books. His works have been listed as follows:

PUBLICATIONS OF FATHER COPPENS' BOOKS

A Practical Introduction to English Rhetoric: Precepts and exercises. New York Catholic Publication Society Co., 1885. *Art of Oratorical Composition.* Based upon the precepts and models of the old masters. Ibid. Id., 1886. *Brief Text-Book of Logic and Mental Philosophy.* Ibid. Catholic Truth Society, 1892. Second edition, Ibid. Catholic School Book Co., 1894. *Psychology, Plants and Animals,* Trichinopoly (India), St. Joseph's Industrial School Press, 1912, 8vo. 91 pp. (Extracts from the above work, edited with notes by the Jesuit Fathers L. Macombe and H. M. Quinn.) *Brief Text Book of Moral Philosophy.* New York. Catholic School Book Co., 1895. 8vo. 166 pp. Latest edition, to which has been added *A Catholic Social Platform* by Rev. Joseph Husslein, S. J., Ibid. Schwartz, Kirwin & Fauss, 1920. *Moral Principles and Medical Practice: Basis of medical jurisprudence.* New York. Benziger Brothers, 1897, 8vo. 222 pp. (A revised edition by Father Spalding is in preparation.) *Los Principios de la Moral y la Practica Medica.* Traducido de la tercera edicion, con especial permiso del autor. Appeared serially in *El Criterio en las Ciencias Medicas* (Barcelona), vols. 3-6, 1900-1903. *Moral et Medicine: Conferences de deontologie medicale.* Traduit sur la 2eme edition Americaine par J. Forbes, S. J., avec une preface et des notes par le Dr. Georges Surbled. Einsiedeln. Benziger. 1901. 8 vol., 200 pp. *Aerztliche Moral.* Autorisierte Eebersetzung von Dr. S. Niederbergen, mit eiber Vorrede und ergaen enden. Anmerkungen von Dr. L. Kannamueller. Ibid. id. 1903. *Systematic Study of the Catholic Religion.* St. Louis. Herder. 1903. 12mo. xiii, 366 pp. Editions after 1912 contained a

series of questions on the text to facilitate the use of the book in the classroom. Twenty-first edition, 1917. *God, His Existence, Nature and Attributes*. Trichinopoly (India). St. Joseph's Industrial School Press. 1912. 8vo. 96 pp. *Catholicism*. Ibid. Id. 1913, 8vo. 62 pp. *Religion*. Ibid. Id., 1914, 8vo. 48 pp. (The last three titles are extracts from the above work, edited with notes by the Jesuit Fathers at Trichinopoly for the use of their students.) *Mystic Treasures of the Mass*. St. Louis. Herder. 1905. *Protestant Reformation: How it was brought about in various lands*. Ibid. Id., 1907. (Appeared previously as a series of articles in *The True Voice* (Omaha) and in *The Catholic Tribune* (Dubuque) and in other Catholic papers. Done into American Braille by The Xavier Free Publication Society for the Blind (New York), but apparently has not been published as yet). *Brief History of Philosophy*. New York. Schwartz, Kirwin & Fauss, 1909. *Choice Morsels of the Bread of Life, or Select Reading from the Old Testament*. London. Kegan, Paul, Trench, Truebner & Co., Ltd., St. Louis. Herder, 1809. *Who Are the Jesuits?* St. Louis. Herder. 1911. *Spiritual Instruction for Religious*. Ibid. Id. 1914. Fourth edition, 1918. *Spiritual Exercises of St. Ignatius to an Eight Days Retreat, and Six Tridiums in Preparation for the Semi-annual Renovation of the Vows*. All for the use of Jesuits only. Ibid. Id., 1916. *Brief Commentary on the Little Office of the Immaculate Conception of the Blessed Virgin Mary*. Ibid. Id., 1916.

PAMPHLETS

Living Church of the Living God. New York, Benziger Brothers, 1902. *Mixed Marriage*. Chicago. Truth Society, 1902. 16mo., 29 pp. (Reprinted from *The Messenger*, 2: 436-51, 1902, where it was entitled, *Marriage, When Religions Differ*.) *Sacredness of Human Life*: Paper read before the medical section of the late second Australian Catholic Congress at Melbourne, Australia. Omaha. Leary. 1906. (Appeared in substance in *The Review* (St. Louis), 11: 657-61, 1904.) *Luther*. Reprinted from *Protestant Reformation*. Chicago. The Truth. 1910. *Who Are the Noblest of Women*. Techny (Ill.) Missionary Sisters Servants of the Holy Ghost, Holy Ghost Institute. (1919.) 16mo. 8 pp. (Reprinted in *The Messenger of the Sacred Heart*, 54: 576-9, 1919.)

ARTICLES

To The Catholic Encyclopedia Father Coppens contributed three articles: *Abortion*, *Direction*, *Spiritual Examination of Conscience*. The first articles in point of time seem to be those written in 1872 and 1873 for *The Woodstock Letters*. In 1880 an article on secret societies was published in the *American Catholic Quarterly Review*, to be followed twenty years later by three articles on freemasonry in *The Ecclesiastical Review*. A total of seventeen articles was contributed to *The Messenger of the Sacred Heart* in 1901 and from 1907 to 1916. The most important of the eight articles published in *The Messenger*, 1902-4, dealt with Anglicanism. To *The Western Chronicle* (Omaha) Father Coppens contributed a series of religious and scientific articles, published weekly from April to July, 1898, signed X. Rays. In 1907 six issues of *The True Voice* (Omaha) during January and February contained a series of articles on *What Has Ruined Religion in France*, which was reprinted by many Catholic papers. *Recollections of St. Mary's College*, in the golden jubilee issue of *The Dial*, 30:

193-8, June, 1919, and *Recollections of Notable Pioneers*, in the ILLINOIS CATHOLIC HISTORICAL REVIEW, 2: 389-95, 1920, are the last two contributions to periodicals from Father Coppens' pen.

In a splendid appreciation of Father Coppens by Rev. John C. Reville, S. J., (*America*, March 19, 1921), the writer remarks:

"A look at the last of his works might lead one to think that he scattered his efforts on subjects but distantly related. It is scarcely to be expected that an author can write equally as well on the 'Art of Oratorical Composition', and on 'Moral Principles and Medical Practice'. But Father Coppens felt that he was a soldier battling for the Faith. It mattered not to him whether he skirmished in the fields of literature in a lighter-armed regiment, or had to wield the heavier artillery of science and philosophy. He was a rounded man. He could be thrust at any moment into print or the lecture hall and by his learning and thoroughness command always the respect, often the admiration of his hearers. He wrote a splendid textbook, as we have seen, on the 'Art of Oratorical Composition'. His manuals of Moral Philosophy, of Logic and Mental Philosophy, his short History of Philosophy, while not its equals were thoroughly serviceable and practical. It is evident on reading them that the writer absolutely forgot himself and his reputation and thought only of the subject at hand and the good he might do. But there was another feature in the work of this Jesuit master far more characteristic of the man. He was deeply spiritual. Not only is this evident in those professedly ascetical works which he left us, such as 'The Mystical Treasures of the Mass', 'Spiritual Instructions for Religious', but the man's life, words and teaching, carried along with them an atmosphere of unworldliness, piety and holiness. He was as gentle as Francis de Sales. For Our Lady he had something of the tender love of John Berchmans, his countryman, and Stanislaus Kostka. In his first enthusiasm, a delicate boy, he had come to the United States with the Apostle of the Indians, Father De Smet, to give himself to the missions. But he never worked for the Red Men and never preached to them in their wigwams or by their council fires. For a life-time he was the missionary of the pamphlet, the textbook, the classroom, the conference hall and the lecture platform. Gentleness, simplicity, courtesy, an undefinable spiritual urbanity of tone and manner garbed him as effectively as the Jesuit's robe that clung to his delicate form which seemed to burn with a hidden flame. To come into contact with him was to realize that virtue was something attractive and noble. His books, whatever their subject, literature, philosophy, history, though never spoiled by anything like inopportune preaching, seemed unconsciously to instil abiding lessons for life. He had the art of interpreting science and literature in the terms of the soul, and fully aware of the meaning of *litterae humaniores* was convinced that letters should humanize the scholar, make him more of a man in the noblest sense of the word.

After more than thirty years there linger in the mind of the writer the echoes of a lesson taken from Sallust's 'Conspiracy of Catiline', as interpreted by Father Coppens. The passage gives first a striking eulogy of the virtues of olden Rome. Then in chiseled words, the Roman historian depicts the inroads of avarice, ambition, unbelief and cruelty: '*Namque avaritia fidem, probitatem, ceterasque artes bonas subvertit; pro his superbiam, crudelitatem, deos negligere, omnia venalia habere edocuit.*' Commenting on these words in his calm but im-

pressive way, this great educator vitalized the brief sketch of the chronicler into a lesson suited to his Jesuit hearers, future missionaries, teachers and preachers of the Word of God. Sallust, Rome, and Catiline were for the moment forgotten. The struggle depicted by the Latin historian was, according to Father Coppens going on in the heart of every individual, and it was waged all down the ages with the same means, stratagems and vicissitudes which were depicted in the passage before them. Eternal vigilance, faith and self-control were the price, therefore, not only of liberty, but of peace, honor, virtue and the love of God. That commentary was a compendium of the teaching of this noble Jesuit scholar. His services to the cause of true education in the United States were eminent and most timely. He taught what he practiced. His saintly life was the eloquent commentary of his written and spoken words."

Father Coppens celebrated his Golden Jubilee in September, 1915.

After a brief illness of pneumonia Father Coppens died at St. Ignatius College, Chicago, on Tuesday, December 14, 1920.

The funeral took place at Holy Family Church on Friday morning, December 17, at 10 o'clock. The Office of the Dead was recited at 9:30 A. M. Rev John B. Furay, S. J., President of St. Ignatius College was celebrant of the Mass. Interment was at Calvary Cemetery.

ARCHDIOCESAN ARCHIVES.

RIGHT REV. MSGR. STANISLAUS NAWROCKI

Monsignor Stanislaus Nawrocki, at the time of his death, pastor of the Church of St. Mary of Perpetual Help, West 32nd Street, near Morgan Street, Chicago, died at Mercy Hospital on March 7, 1921, after an illness of a year's duration.

The deceased was born in Sienna, Poland, May 1st, 1861; was educated in Wongrowiec, Poland; then he went to Rome, Italy, where he spent about two years with the Resurrection Fathers. Finally he came to Chicago, and was accepted into the Archdiocese by Archbishop Feehan, who sent him to Baltimore, Maryland, to finish his theological studies.

Father Nawrocki was ordained priest by the late Archbishop Patrick Augustine Feehan on December 17th, 1887.

After ordination Father Nawrocki was appointed to St. Joseph's (Polish) Parish, Chicago, where he served until 1891. On May 3, 1891, he was assigned to St. Mary's of Perpetual Help, and before the end of his administration there cleared the parish of all indebtedness. In 1910 Father Nawrocki established the Parish of St. Barbara, Throop Street near Archer Avenue, Chicago.

In recognition of his splendid services the Holy Father Benedict XV, raised Father Nawrocki to the dignity of Monsignor on January 13, 1917.

Father Nawrocki was especially beloved by the poor, for whom he always displayed much solicitude. This side of the good priest's character was so well known that a writer in the *Chicago Daily News* was led to the following expression:

"The most numerous guests who came to Father Nawrocki's funeral were unidentified. They filled the street from end to end, crowded in the doorways of the little frame house. They bought yards of black and purple cloth and draped their windows, and from eight o'clock to ten they stood with their children in their arms alone and in family groups watching the doors of the old church which had been their haven during the thirty-five years that Father Nawrocki had lived there."

A priest of the Chicago diocese to whom Father Nawrocki was well known spoke of him thus:

"Father Nawrocki was a curious man, a blunt man with a heart that embraced the world. He was a friend of the poor. He gave everything he had to those who came asking for anything. He was kind and he listened year after year to troubles. He helped his people to live and tried to lighten the heavy years for them. They grew to love him, not only as a priest but as a man whose heart was close to them. The crowds outside are his greatest monument.

All of them loved him, and all of them feel the same—that something vital has gone out of the neighborhood.”

Father Nawrocki was one of the great men who illustrate the universality of the Church; that institution that knows no racial distinctions; that satisfies the yearnings of the soul, whether of the Pole, Bohemian, Frenchman, Italian, Spaniard or American. He, like all true sons of the Church, loved his own people with a deep affection, but with perfect consistency,—loved better Christ's Church.

The funeral obsequies were held at the Church of St. Mary of Perpetual Help on March 11, 1921. Solemn Requiem High Mass was celebrated by the Rev. B. Czajkowski. The Rev. E. Kowalewski was deacon, the Rev. F. Marcinek, sub-deacon, and the Rev. D. J. Dunne, D. D., master of ceremonies. The Rev. Francis Gordon, C. R., pastor of St. Mary of the Angels' Church, preached the funeral sermon. The Most Rev. George W. Mundelein, D. D., was present and gave the last absolution.

In the sanctuary were the Right Rev. Paul P. Rhode, D. D., Bishop of Green Bay, Wis., the Right Rev. Msgr. John S. Gorzynski of Pittsburg, the Right Rev. Msgr. M. J. Fitzsimmons, Right Rev. Msgr. A. J. Thiele, Right Rev. Msgr. Francis Bobal, the Right Rev. Msgr. D. J. Riordan, Right Rev. Msgr. E. A. Kelly, besides about five hundred priests from Illinois, Michigan, Wisconsin, Indiana, and other states.

ARCHDIOCESAN ARCHIVES.

MISCELLANY

HENRI DE TONTI

No one has told the story of Henri de Tonti's life better than Tonti himself. In a memoir written by him in 1693 he has given us the best insight into his character we have.

Tonti was the son of an Italian banker, Lorenzo Tonti, from whom the Tontine system of insurance takes its name. Having been concerned in the Masaniello's Neapolitan Conspiracy in 1647, Lorenzo Tonti fled from his native land to France where he went into service under the Italian premier of France, Cardinal Mazarin. Henri de Tonti was born probably near Naples and was an infant when brought to France. At the age of eighteen or nineteen he entered the French service, took part in seven campaigns, lost his right hand in battle and was taken prisoner. After the treaty of Nymwegen in 1678, his regiment was disbanded and he returned to Versailles where he was presented to Robert Cavalier de Lasalle, then appearing before the French court to ask permission to explore and colonize the Mississippi Valley. The following is Tonti's own account of those early days:

"After having been eight years in the French service, by land and by sea, and having had a hand shot off in Sicily by a grenade, I resolved to return to France to solicit employment. At that time the late M. Cavelier de La Salle came to court, a man of great intelligence and merit, who sought to obtain leave from the court to explore the Gulf of Mexico by traversing the countries of North America. Having obtained of the King the permission he desired through the favor of the late M. Colbert and M. de Seignelai, the late Monseigneur the Prince of Conti, who was acquainted with him and who honored me with his favor, sent me to ask him to be allowed to accompany him in his long journeys, to which he very willingly assented.

"We sailed from Rochelle on the 14th of July, 1678, and arrived at Quebec on the 15th of September following. We recruited there for some days and after having taken leave of M. the Count de Frontenac, governor general of the country, ascended the St. Lawrence as far as Fort Frontenac, one hundred and twenty leagues from Quebec on the banks of the Lake of Frontenac which is about three hundred leagues around."

From Fort Frontenac men were sent forward to the heights on the upper side of Niagara Falls to build a vessel with which to make the journey to Illinois and the Mississippi. Tonti superintended the building of this vessel and when all was in readiness accompanied La Salle on the first voyage over the waters of the American lakes in a vessel larger than an Indian canoe. This was the famous Griffon,

so named from the carved figure on its prow representing a griffon or eagle, thus foreshadowing the sign that was to become the national emblem, representing American liberty.

In all La Salle's wanderings and enterprises, Tonti was his valued assistant. He shared his triumphs and sustained him in his misfortunes. Indeed, there is much reason for believing that Tonti was a much abler man than La Salle, that he was a more stable character, and, undoubtedly, was much more highly gifted in the art of dealing with men, nor can one read deeply of the two men without being convinced that Tonti was a much more religious man than La Salle. While La Salle set at defiance the wishes of the Church authorities, Tonti always acted in the closest co-operation with Jesuit, Recollect and secular.

The twenty years from 1680 to 1700 in which Tonti governed in the Illinois country constituted the most romantic period of Illinois history even though it is the most obscure. The Indian colony about what is now Starved Rock and which consisted of sixty thousand savages and perhaps at no time more than one hundred Frenchmen, was the creation of Henri de Tonti. It has always been known as La Salle's colony but it was Tonti that gathered the Pottawatomi, the Miami, the Illinois, the Mascoutins, the Kickapoos, the Weas, the Piankeshaw and a dozen other tribes into a confederacy organized to promote peace, industry and civilization. Many confederacies and associations were organized amongst the savages for war but Tonti's colony was the first League of Nations for peace.

Here from his castle fort on top of Starved Rock, Tonti governed the whole of Illinois and much of the surrounding territory for twenty years and no ruler since his day governed with more ability, more tact or equal righteousness.

In the changes which accompany the administration of government, Tonti, like many another, lost his position and to some extent his power. After the death of La Salle the enmities which he created together with the changes in the times had the effect to make Tonti's position in Illinois insecure. Nominally he had been La Salle's lieutenant. Now that La Salle was gone Tonti could not be sure of his standing. Accordingly, he petitioned the French government to fix his status. Tonti's character could not be understood without knowing the contents of this petition. Like all his actions it is direct and notably terse. Written according to the best authorities, in 1690. Tonti's petition reads as follows:

"Henri de Tonti humbly represents to your highness that he entered the military service as a cadet, and was employed in that capacity in the years 1688 and 1689; and that he afterwards served as a midshipman four years, at Marseilles and Toulon, and made seven campaigns, that is four on board ships of war and three in the galleys. While at Messina he was made Captain, and in the interval lieutenant of the first company of a regiment of horse. When the enemy attacked the post of Libisso his right hand was shot away by a grenade, and he was taken prisoner and conducted to Metasse, where he was detained six months and then exchanged for the son of the governor of that place. He then went to France to obtain some favor from his majesty and the king granted him three hundred livres. He returned to the service in Sicily, made the campaign as a volunteer in the galleys, and when the troops were discharged, being unable to obtain the employment he solicited at court, on account of the general peace, he decided in 1678 to join the late Monsieur de La Salle, in order to accompany him in the discoveries of Mexico, during which until 1682, he was the only officer who did not abandon him.

"These discoveries being finished he remained in 1683 commandant of Fort St. Louis of the Illinois; and in 1684, he was there attacked by two hundred Iroquois, whom he repulsed with great loss on their side. During the same year he repaired to Quebec under the orders of M. de la Barre. In 1685 he returned to the Illinois, according to the orders which he received from the court, and from M. de La Salle as a captain of foot in a marine detachment, and governor of St. Louis. In 1686 he went with forty men in canoes at his own expense as far as the Gulf of Mexico to seek for M. de La Salle. Not being able to find him there, he returned to Montreal and put himself under the orders of Monsieur Denonville, to engage in the war with the Iroquois. At the head of a band of Indians, in 1687, he proceeded two hundred leagues by land, and as far in canoes, and joined the army, when, with these Indians and a company of Canadians, he forced the ambuscade of the Tsonnonthouans.

"The campaign over he returned to the Illinois, whence he departed in 1689 to go in search of the remains of M. de La Salle's colony; but, being deserted by his men and unable to execute his design, he was compelled to relinquish it when he arrived within seven days' march of the Spaniards. Ten months were spent in going and returning. As he now finds himself without employment, he prays that in consideration of his voyages and heavy expenses, and considering also that during his seven years as Captain he has not received any pay, your highness will be pleased to obtain from his majesty a company with which he may continue his service in this country, where he has not ceased to harass the Iroquois, by enlisting the Illinois against them in his majesty's cause.

"And he will continue his prayers for the health of your highness.

HENRI DE TONTI."

This petition and a similar one by Tonti's friend and associate, De la Forest, were granted by the King. Tonti and la Forest were given the proprietorship of Fort St. Louis (the fort on Starved Rock), carrying with it the right to trade in the country, and so Tonti remained at Fort St. Louis in his own right for ten years more.

During the time that Tonti ruled the Illinois country from Fort St. Louis, he entertained and guarded all the missionaries that came into the country. With him were Father Claude Jean Allouez, S. J., Father James Gravier, S. J., Father Pierre Francois Pinet, S. J., Father Julien Bineteau, S. J., Father Pierre Gabriel Marest, S. J., all of whom had his closest co-operation.

During that time too, Abbe Jean Cavelier, the brother of Robert Cavelier de La Salle, Father Anastasius Douay and other priests visited Illinois, and were royally treated by Tonti.

In the year 1699, Fathers Francois Jolliet Montigny, Francois Buisson de Saint Cosme and Anthony Davior, priests of the Seminary of Foreign Missions in Quebec were sent by Bishop Valliers to the Illinois country to establish missions in Illinois on the lower Mississippi. Upon their arrival at Fort St. Louis Tonti volunteered as their guide and guard, and made a journey with them almost to the Gulf of Mexico, introducing them to the Indian tribes on their way. Near the end of the journey Tonti was obliged to return to his own country and Father Saint Cosme thus speaks of him:

"It was a deep regret to part with Mr. Tonty who could not go with us for several reasons. He would much have desired to bear us company to the other nations where we were going, but business called him back to the Illinois. He is the man that best knows the country. He has been twice to the sea and he has been twice far inland to the remotest nations. He is loved and feared everywhere. If they were exploring these parts, I do not think they can confine it to a more experienced man than he is. Your Grace, Monsignor, (the Bishop of Quebec to whom the letter was written) will, I doubt not, take pleasure in acknowledging the obligations we owe to him."

The eyes of France were now turned from Illinois, however, and directed upon the new colony which had been planted nearer to the mouth of the Mississippi. Difficulties surrounded this new venture, and the trained hand and mind were needed. Accordingly Tonti was directed to go to the new settlement. Here, besides the old Indian peril, to which he had been accustomed, a new peril yet more deadly was encountered. After serving his country faithfully for some four years as warrior and statesman, in which he was never overcome or worsted, he was defeated by a malady, the yellow fever, which raged in the colony, and which he contracted, causing his death on September 6, 1704.

Illinois has had many worthy and brilliant Italians, clerical and lay. It has had in the person of Colonel Francis Vigo, one of its

greatest patriots and most valuable sponsors but in all the annals of the American Indian period, no historic character shines out with greater brilliancy than that of the Italian, Henri de Tonti. Not a single blemish appears in the record of his career, and the honor roll of the New World contains the name of no man who excelled Henri de Tonti in fidelity to assumed responsibility, in the cleanliness of his life, in the prowess so essential to the success of the explorer and civilizer, and finally, in the value and virtue of a life's achievements.

CONTRIBUTED.

THE BANISHMENT OF THE JESUITS

Without discussing the incidents or causes which led up to the suppression of the Society of Jesus first by several governments and at last by Pope Clement XIV on August 16th, 1773, it may be noted that after the Council of Paris had condemned the Society, the Superior Council of Louisiana, an insignificant civil body, on June 9th, 1763, issued a decree which has ever since been characterized as infamous and outrageous and wholly beyond their jurisdiction.

Speaking of this decree and its execution, the late John Gilmary Shea, the best authority on the Catholic History of the United States says:

"In this extraordinary document, these men pretending to be Catholics condemn the Institute of the Society of Jesus, which had been approved by several Popes, and by the General Council of Trent. They declared the Institute to be dangerous to the royal authority, to the rights of bishops, to the public peace and safety, and they consequently declared the vows taken in the order to be null and void. Members of the Society were forbidden to use its name or habit. It then ordered all their property except the personal books and clothing of each one to be seized and sold at auction. The vestments and plate of the chapel at New Orleans were to be given to the Capuchin Fathers. Although the Illinois country had been ceded to the King of England, and was no longer subject to France or Louisiana, they ordered the vestments and plate there to be delivered to the king's attorney. The most monstrous part of the order was, that the chapels attended by Fathers of the Society in Louisiana and Illinois, many being the only places where Catholics, white and Indians, could worship God, were ordered by these men to be levelled to the ground, leaving the faithful destitute of priest and altar.

Every Jesuit Father and Brother was then to be sent to France on the first vessels ready to sail, a sum of about \$420 being allowed to each one for his passage and six months' subsistence. Each one was ordered to present himself to the Duke de Choisseul in France. . . .

But the unjust decree was carried out. The Jesuits were arrested, their property sold, their chapel at New Orleans demolished, leaving the vaults of the dead exposed. It was one of the most horrible profanations committed on this soil by men pretending to be Catholics. Of these enemies of religion, the name of de la Freniere alone has come down to us: and to the eye of faith his tragic fate in less than six years seems a divine retribution."

For the particular manner in which they carried out the decree in Illinois we have Mr. Shea's account as follows:

"On the night of September 22nd, the courier reached Fort Chartres in English territory, but as the fort had not yet been transferred, the king's attorney proceeded the next day to carry out an order which he knew it was illegal on his part to enforce. He read the decree to Father Watrin, a man of sixty-seven, and expelled him and his fellow-missionaries, Aubert and Meurin, from the house of Kaskaskia. They sought refuge with the missionary of the Indians. The Kaskaskias wished to demand that the missionaries should be left among them, but Father Watrin dissuaded them. The menacing attitude of the Indians, when it was proposed to demolish the chapel in their village, had its effect. The French at Kaskaskia asked in vain that Father Aubert, their pastor, should be left them, but the king's attorney seized not only the plate and vestments of the Illinois churches, but those brought during the war by Father Salleneuve from Detroit, and Father de la Morinie from St. Joseph's River. In a few days the vestments used in the august sacrifice were cut up and seen in the hands of negresses, and the altar crucifix and candlesticks in a house that decent people had always shunned. He sold the property, pretending to give a French title for land in an English province, and requiring the purchaser to do what he had apparently feared to do, demolish the chapel. He even sent to Vincennes, where the property of the Jesuits was seized and sold, and Father Devernai, though an invalid for six months, carried off. . . .

The Illinois Jesuit Fathers were put on the first ship, the "Minerve," which sailed February 6th. All were sent away except Father de la Morinie, who was allowed to remain till spring, and Father Meurin, whose request to be permitted to return to Illinois was sustained so strongly, that the council yielded. But he was not suffered to ascend the Mississippi to minister to the Catholics from Vincennes to St. Genevieve, destitute of priests, and of every requisite for divine service, till he signed a document that he would recognize no other ecclesiastical superior than the Superior of the Capuchins at New Orleans, and would hold no communication with Quebec or Rome."

The order of the Superior Council of New Orleans under which the Jesuits were torn from their congregations in Illinois, Indiana and Michigan, preceded by ten years the actual suppression of the Society of Jesus by the Pope, which did not occur until August 16th, 1773. It was perhaps the most high-handed proceeding that ever took place on the soil of Illinois. The territory of Illinois had been ceded by the treaty of Paris to the British Government, yet, nevertheless, the lawless agents of the Superior Council assumed to act in the name of the King of France, who had no right whatever in the territory. It has been pointed out that De la Freniere, who was the prime mover in this outrage, was a few years thereafter executed at New Orleans, charged with conspiracy against the very royal power he pretended to uphold.

Conceived in iniquity and fanned by jealousy, intrigues against the Jesuits finally resulted in securing an order of suppression from Pope Clement IV, but as good fortune provided, the Emperor, and

later the Empress Catherine of Russia protested vigorously against interference with the work of the Jesuits in her domain, by means of which the order was kept alive. Later, the Jesuits of Russia were permitted to receive the affiliation of Jesuits in other countries, and as early as 1805 Bishop John Carroll and other former Jesuits in the United States joined with the Russian organization. Finally the order was completely restored by a decree of the Pope of the date of August 7th, 1814, and immediately resumed its activities all over the world.

CONTRIBUTED.

NOTES FROM A NON-CATHOLIC HISTORY

“CHICAGO AND HER CHURCHES,” by George S. Phillips, Chicago, 1868.

No public association ever understood better than the Roman Catholic Church how infinitely valuable are artistic forms to religion. Art is the hand-maiden of religion. Silently and softly, as the moon walks the waters, does it steal into the heart, beautifying its holy places, kindling it with loving admiration, lifting it toward the Infinite. Beauty is the garment of God; and between the beautiful and the divine there are the nearest relationships. After the toils of the weary week, the poor serfs and vassals could come to the earthly tabernacle of the living God, and feel that they were not utterly lost or forsaken orphans; that, whatever might be their social standing,—their relation to the feudal baron, or to his lieges, the fiefs,—they were human souls before God, and upon an equality with the highest. Before the sacred altars of this church, surrounded by the sculptures of pious men and women, who had died in her immaculate, white bosom, the mute witnesses and immortal seals of her beauty and holiness, they also could kneel and worship. These floors, tessellated perhaps by rich mosaic work, are the common kneeling-ground of the rich and the poor. The Church makes no distinction of rank. Its saints and martyrs are often drawn from the humblest classes; and here the down-trodden and the despairing may hope for the immortal life in heaven, and the friendless and desolate may find a friend in Christ, and consolors in his ministering servants, the priests of his sanctuary.

No wonder that a Church which appealed to the imagination and the soul with such pathetic emblems of religious faith and trust, should find numerous and earnest devotees, and be regarded by the poor with love, thanksgiving and gratitude. Into the common, hard lot of life, into a world simmering with the scum of materialism and sensuality, it infused, by its outward forms and ceremonies, by its consolations at the bedside, by its ceaseless iteration of the old gospel truths, the profoundest elements of spirituality.—(Phillips, *Chicago and Her Churches*, pp. 250-251).

* * *

Always true to itself, as the interpreter of Jesus, this Church has been the universal lover of mankind. It has had its dark passages, its revolts of the passions, its declinations, its offenses, and its sins; but, regarded from the true platform, its history is a blaze of glory.—(*Id.*, p. 252).

* * *

The philosophic historian, regarding this Church from the true standpoint, will see, through all its outer crusts and integuments, the immense humanity, the brilliant and transfiguring love which characterized it. He will pay no heed to the vulgar iconoclast, who goes about, in his hatred of all religion, in his contempt for the Deity, denouncing everything that is great and good in the Church, because it is set about with ancient forms which he does not understand, and into whose divine mystery he cannot penetrate. He will take the Church upon

its own position and showing. He will observe it pervading with its presence the cottage and the palace; entering, with a blessing upon its lips, into every scene of festivity, into every occasion of sorrow; presiding over the infant at its birth, attending its admission into the spiritual communion of souls, into the adytum of divine truth, when it is confirmed into the Christian life; sitting, with sorrowful bright eyes, and a halo of glory and of hope around its head, at the couch of the suffering and the dying; dropping words of consolation into the doubting soul, making more steadfast the believer's faith, and finally closing his eyes in the sure and certain hope of a joyful resurrection.—(Phillips, *Chicago and Her Churches*, p. 253).

* * *

The Puritans and the Jesuits were alike terribly in earnest. The religion which they taught was the same in all the great essential features, although widely different in dogma and method, in ritual and in ceremony. The former were narrow and limited, both in their inlook and outlook; but they were simple-minded, sincere, and full of piety and reverence, caring more for the souls than for the bodies of men, and too often, in excess of unenlightened zeal, punishing the latter to save the former: the Jesuits were full of wild energies and courage, pious also, and of indomitable resolution; comprehensive in mind, learned, and skilled in the art of human dealing, which they had reduced to a science, and by which they effected, through the aid of a wondrous personal magic and charm of persuasion, so many conversions to the faith of the Romish Church. In all the history of human societies, whether public or private, there is nothing to match this paragon scheme of the Society of Jesus. It extends throughout the world; it has a deep, magnetic hold upon millions of human hearts; it carries the cross to the remotest regions of the earth; it sits down with civilized and savage alike, adapting itself to persons and circumstances with the enchantment of a wizard power against which there is no earthly antidote.—(Phillips, *Chicago and Her Churches*, p. 13).

* * *

It is curious also to trace in the Eastern and Western civilizations, the marks which the Puritans on the one hand, and the Jesuits on the other, made so indelibly along the lines of their march. While Eliot, the Indian apostle, was preaching to the Narragansetts, seven miles from Boston, and before the Dutch had reached Niagara over the land covered by their own grants, the Jesuit missionaries were making converts and establishing missions among the Ottawas and Chippewas at the Falls of Lake Superior. We, of the West, had no Puritan origin. We are the fruit of Catholic husbandmen. The first explorers of Lake Michigan, the first white men who pitched their tents upon the Chicago prairie, and hauled up their boats upon the river's banks and the lake's shore, were Jesuits, missionaries of Loyola, the fur-traders, missionaries of commerce. This they did while the associated colonies of New England were being planted, while Cotton Mather was burning witches and Quakers in Massachusetts.—(Phillips, *Chicago and Her Churches*, p. 258).

* * *

The Jesuit history of the Western Continent is, to a great extent, the history of its early civilization. The Jesuits were identified with its interests

in all ways, both secular and religious. They were the depositaries also of the state secrets of the French Government in respect to French ambition here, and aided in the practical embodiment of them in such institutions as were essential and necessary to the new scheme of empire. Wherever they went, they planted, as we have said, the cross, and established a trading-post. The discovery of the Mississippi was literally the discovery of a new world; and its history is not only wonderful, but surpasses all the wildest dreams of romance and poetry.—(Phillips, *Chicago and Her Churches*, p. 17).

* * *

"The history of the Jesuits in the West is one of the most remarkable records in the annals of human enterprise. The old fire that burned in the hearts of the apostles, and in the fathers of the early Church, was revived in them, and they made their dauntless marches through thousands of miles of wildernesses, upon which no other white feet had ever trod.—(Phillips, *Chicago and Her Churches*, p. 259).

* * *

Speaking of the Indian disturbances Phillips says:

Then followed the intrigues of the British with the Indians, and their strategies to incite them to outbreak and slaughter. It is the old story; made still more hideous, however, because into the evil mask under which all these promptings to revenge and murder were committed, the benign features of Christianity were woven in a caricature of unspeakable blasphemy.—(Phillips, *Chicago and Her Churches*, p. 19).

REV. CHARLES FELIX VAN QUICKENBORNE, S. J., IN ILLINOIS

(Letter from Father Du Theux, Jesuit missionary in Missouri, to the Editor of the *Annales*):

St. Ferdinand near St. Louis, July 16, 1832.

Sir:

I have the honor of thanking you very sincerely for the copy of *The Annales* of the Association for the Propagation of Faith, which you sent me, and which I received last winter. I should have thanked you for this long ago, but waited to have something interesting to communicate to you. If the following seems worthy to you to be inserted in the *Annales*, I give my consent, providing that you will correct any faults which may be in it.

There is nothing more agreeable than to see the spirit of animosity decrease from day to day among our errant brothers. The reader will find a very satisfactory proof in what has just happened to Reverend Father van Quickenborne, of the Society of Jesus, at Carrolton, a little town in Green County in the State of Illinois. An unfortunate Catholic had been condemned to death for murder. The Protestant ministers offered their services, but he was so insistent in demanding a priest that they promised to get one for him although there was none in the neighborhood. His Excellency, the Governor, was kind enough to write Monseigneur Rosati, Bishop of St. Louis, who immediately sent Reverend Father van Quickenborne to the prisoner. When the priest arrived at Carrolton he was immediately invited to stay with one of the principal inhabitants of the town, and was received with every sign of politeness and cordiality, which one would expect from a real friend. The Sheriff, Mr. Colkey, was most obliging also did everything possible to help the poor prisoner obtain the consolations of his religion. As there was only the one Catholic in the little town, the Protestants allowed the Reverend Father to celebrate Mass each day, in the presence of a good number of people who behaved with every sort of consideration and even with religious sentiments. He was invited to preach at the Court House Easter Sunday and explained before a very considerable audience just what the Catholics believe, how they believe and why.

The poor prisoner had prepared himself for death by praying night and day by almost continual fasting and by confession. The day before the execution he asked the sheriff if he would allow the priest to celebrate Mass in the prison next day, and then to allow him to walk to the scene of his execution and to finish with it all as soon as possible after his arrival. The sheriff acceded to all these requests, but next day so many people wished to assist at Mass that the sheriff was obliged to ask the priest to celebrate at the Court House instead promising to bring the prisoner there and to maintain good order. A request of this kind could not be refused.

The prisoner arrived at the Court House early, long before the beginning of Mass and behaved himself in such a way as to repair in some degree the scandal which he never stopped regarding, while praying very devoutly. The Reverend Father seized the opportunity to explain to the numerous audience the usefulness of the crucifix. "You can see for yourselves," he said, "that the

crucifix is like a wonderful book(full of the most beautiful lessons which ignorant people, such as this prisoner, can understand as well as educated people."

During Mass, the people were full of reserve and tact; the prisoner received Holy Communion, and when he received it, after having recited aloud his acts of faith, hope, charity and contrition, he asked pardon from everyone there for the scandals which he had caused among them.

The Justice and Goodness of God were the double subject of the sermon preached immediately after the Mass. The Reverend Father did his utmost to develop sentiments of repentance and of horror for what he had done in the heart of the prisoner for the sins he had committed as well as confidence in the infinite Pity of God. He reminded the prisoner that God, Who was about to judge him, had descended from heaven to save him, and cited to him, among other beautiful promises, these words of the Savior: "Come to me, all ye who suffer etc." In concluding, he told his audience that the prisoner was really happy to die in the bosom of the Catholic Church, since he found there, not only the salvation which the other churches offered him, but also the hope that his sins would be forgiven through the sacrament of Repentance, and that he would have eternal life through partaking of the blessed Blood and Body of Jesus Christ.

The miserable prisoner was then taken back to the prison, where he took his last meal and began to pray again. At the time set, he left the prison, holding the crucifix in his hand and never taking his eyes from it as he began to follow the Way of the Cross, accompanied by his guards and a number of other people. He stopped at each of the fourteen Stations, and prayed the whole way very distinctly, with a great deal of piety and repentance. Arrived at the gallows, he seemed to suffer but a minute and died, with the cross in his hand. This execution took place April 26th, 1833.

(Annales for the Propagation of Faith, 7th Tome, Page 105.)

(Letter from Father de Theux, Superior of the Mission of Jesus in Missouri at M. * * *)

St. Stanislas, near St. Ferdinand, June 29, 1834.

My dear Cousin:

I am going to keep my promise made in my last letter to give you all the details of the missionary excursion made by Father Van Quickenborne in the states of Missouri and Illinois; this visit took place in the Spring and Summer of last year and spread over a considerable part of the first state and the half of the last.

The State of Illinois was once bathed in the blood of the Jesuit Missionaries; it was inhabited by a nation of Indians, for which it was named and by another tribe called the Cahokias; neither of these tribes exists today. Once upon a time besides the two tribes named, there were also the tribes of the Kaskaskias, the Sauks, the Winnebagoes, the Peonias, and the Kickapoos. Wars, donation of land, and exchanges, which the Indians made with the American Government, sent them farther away little by little and today there is scarcely a trace of these people among whom our old priests worked with such zeal. However, the few who are still here, have kept some traces of the Faith, which was taught them, and you can see them sometimes bringing their children for

Baptism; there are even a few of these savages who lately have wished to have a father among them. The new inhabitants of this region are mostly Americans come from the East as well as some Germans and English also. As to the French, they stay almost exclusively in their three old villages, Kaskaskia, Prairie-du-Rocher and Cahokia; in each of these villages there is a Catholic Church and a resident priest; in the rest of the state the Catholic religion is only known through the Calumnies of its mortal enemies.

The rapidity with which these countries are peopled, is really incredible; fifteen years ago they were still covered with Indian tribes, yet today there is already a considerable number of little towns. One must admit that it is one of the most beautiful countries in the world; splendid rivers, lakes, and ponds full of fish are everywhere; nothing is lacking, fields are furnished by nature, and game is abundant. An industrious man if even ordinarily intelligent, will find great resources here; many, in the space of fifteen or even ten years, have procured a certain well-being for themselves and their children, who in the older states would have barely been able to procure the necessities of life. They come here, and build a little cabin, prepare a little farm on the land which Congress gives them, without the least fear of being troubled; they raise animals, for which they need neither barn or poultry yard; the small quantity of salt they accustom them to comes to the house regularly. Hunting gives them their food and their clothing with the exception of linen, etc.; after they have put aside the money received from the sale of their animals for a few years, they are able to buy their little farms, which cost about \$1.25 an acre.

But, although they better their physical selves, the Catholics who come from the East to this country, risk losing their souls; because they are deprived of the help of their religion; they soon abandon all practice of it, and their children leave it alone altogether; to add the efforts which the Protestants make to alienate them from us, will show you the dangers which they run. In the larger Eastern cities, the Protestants have Societies which oversee their Missions, establish religious schools and promote the sale of their religious papers. These societies have considerable means which they receive through the same channels as those of the Propagation of the Faith; they recruit large numbers of ministers, who travel everywhere, preaching, distributing bibles and pamphlets and never fail to heap calumnies on the Catholic Religion. As soon as these ministers arrive in our country, they immediately found societies like those which sent them out; in this way, the evil is propagated and Satan consolidates his empire. Their school is often the only one in the village; they beg Catholic parents to allow their children to attend, and if they agree to do so, it is only a question of time before the principles which they instill in them bears fruit, and makes them lose their Faith; later on, other dangers await them, and only too often you see marriages between Catholic children and the children belonging to a family which hates the Catholics. Even the children of these marriages are rarely raised Catholics. But it is when they fall sick, that their position is really frightful; they are surrounded by a crowd of heretics who forbid them to call a priest, and they remain alone, with their remorse and fear which comes too late to do them any good.

If a Missionary comes to one of these villages and tries to relight the faith asleep in the hearts of our poor children, what obstacles rise up before him! In the first place, he finds the Catholics widely separated from one

another and so timid that they dare not admit what they still feel in their hearts, for fear of being ridiculed and considered as a man holding absurd doctrines, who follows the most abominable practices, and merits the contempt of his companions. The poor Missionary is left alone and neglected, shunned by all and considered a sinful man, the Anti-Christ, etc.

This was the state of the part of Illinois which Father Quickenborne visited; he knew there were some Catholics there; he was even acquainted with about a dozen Catholic families, but what is a dozen families in the immense country which he had to go over? As he passed over the Mississippi River, he had no idea who he would see, or where he would stay that same night. He went into the first village he came to, and announced that he was a Catholic priest; he asked if there was not some family who belonged to his faith in the vicinity and this question first astonished then interested them, for there were a number of people there who had never seen a Catholic priest. When they heard he would preach in English, they succumbed to their desire to hear him and even the ministers, as curious as the others, went to listen to him. Sometimes, while preaching he had a minister on each side of him. "I have come," he said, "to talk with you about the oldest religion, one which has been misrepresented in every way to you, by the most atrocious calumnies." Following these remarks, he explained the principles of Catholicism, confirming them with proofs which they were all capable of understanding. He finished his sermon by denying all the untruths which he knew were ordinarily alleged by the Protestant ministers. As these last were unknown to him, he defied them to prove the accusations which they made against the Catholic religion; almost invariably no one answered him. The people concluded they were afraid to answer and began to think that perhaps they had spoken against the Catholics without due deliberation. The priest then said that the ministers may not have prejudiced the people against the Church deliberately, but that in the future it was their duty to be sure they were able to prove any accusations they might make before instilling them into the minds of the people. At these words, the Catholics found courage enough to invite Father Quickenborne to their house. After he had gone, the Protestants discussed the situation, wondering how their ministers, after so many violent accusations of the Catholics, dared stay silent and not at least try to prove their words. Later, a great many of them visited the missionary, asking the explanation of these actions on the part of their ministers, and afterwards they returned reproaching their ministers for such unfounded calumnies.

Sometimes, however, a minister asked the priest to have a public discussion with him on some mooted point. In such a case, the minister was never alone, but came accompanied with one of the chief men of his religion who was able to answer any argument which the priest brought forth. Their favorite weapon was ridicule. If they could make the people laugh at the expense of the Catholic Church, or its priests, they looked upon it as a complete victory. Another of their methods was to excite such bitter discussion that if the priest was not very careful he would lose his temper and by so doing lose his influence over the audience. One time, however, after the minister had spoken for a long time against the Catholics, and done all in his power to anger the missionary, who kept complete silence, the latter asked if he had anything more to say. "No," answered the minister. "Then be good enough to rise" said the priest,

“put your hand on your heart and swear before God and this audience that you believe all you have just said to be true.” The minister refused to do this. “You see,” said the priest to the people, “it is useless for me to deny what he has just said; he does not believe it himself.”

The Father preached regularly once a day, often in the public buildings of the villages or the homes. In one year, he covered 4,373 miles; baptized 213 people, 83 of whom were Protestants; discovered more than 600 Catholics in Illinois and more than 700 in that part of Missouri where, seven or eight years ago, there were only eight at the most.

Still, it does not help these poor people much to visit them at such long intervals;—to really help them, churches should be built, at least of wood, they should receive English books and have schools, etc. But how can I undertake all this, when I am barely able to keep up the establishments which I have already founded? At present it would be impossible for me to pay the travelling expenses and most modest living expenses of even two missionaries. It is true that when a missionary has succeeded in starting a parish he begins to receive from the Catholics, if not all he needs, still some help; but then, he must at once think of going to another place equally abandoned and begin the same thing over again.

This is the state of the western countries; you see how impossible it is for us to do anything worth while without your help, or rather, without that of the Society for the Propagation of Faith. Do try to procure their help and prayers for us; believe me, etc.,

T. DE THEUX, Jesuit Priest.

(Annales for the Propagation of Faith.
7th Tome, Page 278).

BEGINNINGS OF THE CHURCH IN INDIANA

(From the Annals of the Propagation of the Faith Society.)

(1836) We have already told of the new Bishopric in this part of the United States; that which is between Lake Michigan, and the rivers Mississippi and Ohio.

This new diocese comprises all of the state of Indiana and half of Illinois and the episcopal city is Vincennes. At the request of the Bishops of America, His Holiness the Pope named Father Simon Bruté, a French priest who was then at the seminary of Emmitsburg in Maryland. He was consecrated in the cathedral of St. Louis, as we have already said, the 24th of October, 1834.

Everything remains to be done in this new diocese. There are only five priests there and one of those is only lent them momentarily. The cathedral is a poor building, still unfinished and built of wood, there is one small board church and several provisory chapels. There are perhaps 25 or 30,000 catholics there, but they are dispersed over an immense tract of land equal to more than one quarter of the whole of France. There is a total population of about 600,000 people. There is no seminary or college or financial resources of any kind. Everything needed by the new Bishop is lacking, and he must indeed put all his trust in the Lord, who recompenses the faith of his servants. Mgr. Bruté at first of course looked to our Society for help; we will copy the touching letter which he sent us, but think it advisable to precede it with a short history of the city of Vincennes.

All we could learn of this city goes back to the end of the 17th Century at the latest when William Penn founded a colony on the banks of the Delaware which still bears his name. At the same time, Father Hennepin and the Cavalier La Salle explored the Mississippi as far as the Gulf of Mexico and prepared the way for a colony in Louisiana. The beautiful prairies which border the Owabach (Wabash) on the East, and which extend as far as the Mississippi on the other side, were inhabited only by the savages who met there. These prairies, along the side of a river which was navigable almost to its source and which were close to two other rivers, seemed very convenient for a commerce between the Indians and the Canadians. A Post was accordingly installed and the Jesuits opened a Mission there which they visited from time to time and which they named St. Francis Xavier. Maps bearing the date 1660 show this Post and the ports at Saut-Ste-Marie and Michilimackinac.

About this time the Kaskaskias and other tribes which were faithful allies of France, were waging continual warfare against travelling tribes of Indians on the vast plains of the Cumberland and Tennessee. The Kaskaskias tried to defend themselves against the disastrous raids which the other Indians made on their land and property. Every one knows how terrible this Indian warfare was, for they had neither muskets or cannons; however, their bows and arrows served them only too well and their prisoners were reserved for a horrible fate. The brave Cavalier de Vincennes, commander of a French detachment sent out fell into the hands of the savages at the other side of the Ohio river and he and a Jesuit who accompanied him were slowly burned to death. Up to a short time ago one could see the remainders of this horrible act in the midst of a vast prairie. After the death of the Cavalier of Vincennes, a number of

French people came to live close to a fort which the Cavalier had built and named after himself. The Indians there, to show their gratitude for the help they received, made them a present of 24 leagues of ground along the Owabach (Wabash) and over the Fort and this gift was acknowledged by the United States Congress.

For a long time the settlers could only cultivate a very small portion of this land which was under the protection of the Fort and with sentinels watching continually. Even the very smallest imprudence often cost several lives. The savages were so bitter against them, that they would crawl through the grass and bushes, which grow very high in these countries, in order to massacre the unsuspecting farmers almost in their own houses. The registers of the Mission are full of these sad details.

At this time Vincennes was considered as a sort of dependence of Canada, and no doubt it was due to this that Fathers Richard and Levadoux were sent to this colony more than forty years ago. They found some of the Jesuits who had come out at the very first still there. But the people were going to the land opposite the Ohio so the efforts of the Missionaries were directed more towards Kentucky and it was there that the first Bishopric was established. The venerable prelate Flaget was and still is there. As for Vincennes, during a number of years it remained a small collection of houses in spite of the beauty of its site. Its peaceful inhabitants, satisfied with little, live quietly there according to customs established during their long isolation. But directly after the American Revolution this order of things changed; smart and ambitious men established themselves there; the population increased, industries were developed and Vincennes began to look like a city and became the capital of a State named Indiana.

The city of Vincennes only contains today about 2,000 inhabitants, but its position, on the principal road of the west, and on the banks of the Owabach, (Wabash) gives it a certain importance. This river is navigable for about 100 leagues; steam boats go up it and five or six stop at Vincennes every day, in certain seasons. The Owabach, (Wabash) runs into the Ohio river, which is a tributary of the Mississippi. Vincennes has a Court of Justice; its streets are all straight and its houses built of brick. There was a large college built there but it did not prosper. The Bishop is thinking of building another. Most of the population is comprised of families of French origin, Catholics from France or Canada and Americans, Protestants of different sects. From the time of their arrival until now, they have been good friends with the Catholics.

As to Vincennes, it is the poorest of any part of the new diocese. The other towns are Indianapolis, about the same size as Vincennes; Chicago, in Illinois, where there are about three or four thousand inhabitants and which has a port on Lake Michigan. A canal has been begun here which rejoins the Mississippi by the Illinois river in the north-west of Indiana. Wayne, another city is well situated and will grow on account of a canal which, from Lake Erie will join the Owabach (Wabash); this canal will pass Wayne and another small city close by called Logansport. In this way, travel by water will be assured to the Mississippi on one side and to the lakes and river of St. Lawrence on the other, and in this way and on both sides, to the sea.

(Annales for the Propagation of Faith, 7th Tome, Page 313.)

Letter from Mgr. Bruté, Bishop of Vincennes, to the Editor of the *Annales*.

Paris, November 26, 1835.

Sir:

Arrived a short time ago from Vincennes in the interest of this new diocese, I think I should give the Society a few details which may interest you.

After being consecrated in the cathedral of St. Louis, the 28th of October, 1834, I immediately took possession of my new diocese, accompanied by Mgr. Flaget of Bardstown; Mgr. Purell of Cincinnati and by two other ecclesiastics. As we approached Vincennes, we found a cavalcade of horsemen, Catholics and Protestants who had come to meet us. My reception and installation the 5th of November, were accompanied with all the marks of respect and consideration. Every city where there was a Catholic Bishop necessarily profited in a material sense because of the people and establishments which came, so I was not surprised at this reception.

The Bishops stayed four days at Vincennes, during which they gave two Instructions daily. Their speeches made a good impression, and for a long time afterwards, the Protestants who had heard the eloquence of Mgr. Purell said that if he had stayed longer with them he would have converted them. But here, as everywhere, indifference reigns, and even those who know the true Religion are not always converted. After the Bishops left I visited part of the diocese and blessed a new church, built of wood it is true but well built at that, in a village where there were 150 Catholic families; I put them under the protection of Mary; it was only just to put my first consecration under the patronage of the Holy Virgin.

I then returned to Vincennes, where I remained alone for eight months until I went to France. I filled a double role during that time, that of priest and Bishop also, for I married and buried and did all which would have been done by a priest had there been one there. I found a building made of bricks and rather large for a cathedral; it was 115 feet long and 60 feet wide, but was not even plastered. A poor wooden altar with six candle sticks and a crucifix, which came from France, were all there was in the church. I put a little picture of St. Francis Xavier, about 8 thumbs in height on the wall to remind the people that he was their Patron Saint, and on each side, two little statues, one of the Holy Virgin, the other of St Joseph, to show the place where I will put the two side altars when it is possible to do so. On Sundays, I officiated absolutely alone in the sanctuary, except for a few little choir boys, dressed in half worn robes. A Canadian school teacher, assisted by two other inhabitants sang parts of the Mass.

Upon my arrival I placed the diocese under the protection of the Holy Virgin, speaking to the Protestants as well as to the Catholics, and tried to make them understand how good God was to them to allow the establishment of a new diocese. It is very sad to realize that in the whole French population of Vincennes, very few people know how to read; indeed English is the universal tongue except in one part of the diocese where the Germans predominate: they are in need of a priest who speaks their language.

When I was consecrated I had only two priests with me, now I have four:—Father Ruff, of the diocese of Ruff; Father Ferneding, whom Mgr. Flaget has been kind enough to send to me for the Germans in the South-east near the frontier of Ohio and Father Lalumiere, born at Vincennes and the

first priest to be ordained from Indiana by Mgr. the Bishop of Bardstown. The fourth priest was sent me by the Society and was on his way when I left Vincennes. I was fortunate enough to meet him on the way; he is now at Vincennes. Mgr. Rosati has also consented to send Father Saint-Cyr of Lyons, back to Chicago on Lake Michigan, where he was until recalled at the time I was ordained.

The four priests of whom I have spoken, were, at the time of my departure at the four corners of a territory almost as large as one third of all France. With the exception of Father Lalumiere, who is at 8 or 10 leagues from Vincennes, they are all from 50 to 75 leagues away. They leave their principal stations from time to time, to visit the Catholics dispersed at great distances away. In this way, sometimes they are months without being able to communicate with one another and this is one of the greatest hardships which they have to undergo; however, I hope in the near future, we will be able to send a few more priests who will be placed at different points between the various stations so that there will be more communication between them.

One of my first duties at Vincennes was to take care of the children. I found that very few of them had made their first communion, however at Noel, (Christmas) I had the happiness of administering to about twenty of them, and at Easter to more than sixty. A number of these were young people of from 18 to 20 years of age. I taught them catechism with as much care as my numerous occupations and care of the sick would permit. I saw marked signs of vocations in a number of these children and regret bitterly not to be able to found a college at once. One of my first duties will be to prepare some young priests but a number of years must pass before I can have many of them who are natives of this country. My only hope is that many young priests will feel the vocation and be sent to me from Europe.

When I am asked the number of Catholics in my diocese, I am much embarrassed to answer; I think I have 25,000 at least, but cannot certify this. The population of Indiana which in 1800 was of 4,800 people is now more than 500,000. As to the part of Illinois which belongs to this diocese, there are about 80,000 people. This population is dispersed over a territory of about 6,000 square leagues. The Catholics are dispersed here and there, in groups of varying sizes, so that one cannot be sure of their exact number. Generally speaking, the Irish and in later years, the Bavarians, have composed the greater number of Catholics in this country.. The worst part of actual conditions, however, is that on account of the isolation and great distances, many of them are in great danger of losing their souls through lack of religious facilities, and in case of sickness and death it is often impossible for them to procure religious consolations. Generally, the emigrants observe their faith, as the lack of religious belief prevalent here, inspire them with disgust and have a tendency to make them believe even more strongly in their own sect. However, being so rarely visited by Missionaries, they only too often keep the name of Catholic and allow their faith to go to sleep and do not even instruct their children in the Faith, so that, frequently, these last end by yielding to the many temptations proffered them by the Protestants.

I often travelled very far from Vincennes. So, when I tell you that, in eight months, besides all my other occupations, I travelled more than 400 leagues on horse back, this, although seemingly exaggerated, is really less than the real distance. One of these trips alone, when wishing to visit Chicago, the Indians

of Father Badin and those on the River Tippecanoe took me over about 200 leagues. Luckily, I found that I had a facility for horse back riding which I was far from suspecting, and also, when I think of the travels of some of our Missionaries, in the past and even now, one feels ashamed to complain.

As I spoke of my visits to the savages, I must give you some news of them. I visited those in the village of Pokegan, almost at the limit of my diocese and bordering that of Detroit, although some of its inhabitants live in Indiana; also those in the village of Chitchkos, near the Tippecanoe River, twenty-five leagues south of the former village. I administered Confirmation to sixteen Indians in this last. .

I was much touched by the piety and sincerity of these Indians. They pray with a fervor which is admirable and reproach themselves bitterly for the least distraction.. They have books printed in their language, with prayers and catechism. They show a great facility in learning to read and many of them know their prayer book by heart. You must not conclude from this, however, that they are easy to convert or civilize; Father Desseille, Flemish priest, from the Detroit diocese, who goes to visit them from the village of Pokegan, where he lives, and who is much attached to them, thinks that it will be very hard to teach them farming. We all know that it has been decided to exclude the Indians from all the civilized States and to send them up above the Missississipi, which reduces them to despair. There are perhaps 4,000 of them in Indiana at present. While I was in the village of Chitchakos, the good Indians, happy to have the Chief of Prayers, the Bishop, amongst them, wished to give me a mark of their esteem. They held counsel among themselves and then made me a present of 320 arpens, on which to build a church and school. They wished to sign the papers before my departure and a number of them placed their signature, (a cross) upon the deed, but, as the ratification of the President of the United States, is necessary, it is doubtful if it will ever really belong to us.

Father Desseille stayed two weeks with them after I left them, and upon my return to Vincennes I received a letter full of details from him, which I will copy here. It was dated the 10th of June from the village of Pokegan.

"I have returned from the Indian missions where I accompanied you, eleven days ago, and take the first possible minute to tell you of the results of the trip. Your unexpected presence among these people shook them out of their accustomed apathy so entirely that as soon as the news was learned from village to village, women, men and children put on their best clothes, and came, on foot and horseback to see you.. The day after you left, two new chiefs, that I had never seen, came with their whole tribes, asking to be instructed and taught to pray. All of the Indians, one after the other, renounced all alcoholic drinks and their superstitious practices. I begged them to come and live as close to the Christians as possible, so as to learn their ways, and Christianity, and they promised me to do this as soon as the harvest was over. The Indians continued to come all week long from morning to night. So many of them and in such great numbers that most of them had not thought to bring supplies, with the result that famine was already making itself felt among them. So, I sent all those who lived on the Yellow River home, promising to go and see them the next week. I stayed ten days in the Tippecanoe mission: and in this time baptized 43 adults, and 30 others, baptized last Spring, made their first communion. From there, I went to the Yellow River. I stayed six days

there, baptized 37 Indians while there. They had built me a little chapel close to the cross I erected there the year before. The chiefs of this reserve, which comprises 22 sections, offered me half a section (320 arpens) to build a church and the same amount of ground for a school for their children.. They are coming here to sign the deed which I will copy from that of Tippecanoe. They begged me not to forget them, and it would be a real crime to abandon people so anxious to follow the right path.

Day before yesterday, a tribe came to Pokegan from a village which I visited last autumn, and where I baptized an old woman who was at least one hundred years old. I also baptized several little girls two or three years old. One of these little girls was very ill when they left their village and on the way they were obliged to stop for the child was dying. She showed no more sign of life, when her father, heart-broken, said to two others, (there were no other Christians in the tribe), "My children, you have been baptized, and God loves you; pray for Him to give my child back to me; perhaps he will listen to you". The two little girls knelt down on each side of the little body, their hands joined, and prayed so fervently that after a few minutes the little dead girl began to move and opened her eyes to the great astonishment of the Indians gathered around. Her father showed the child to me as soon as they arrived and she seemed to feel very well. Her father told me that the reason he had told them to pray for her was because their own brother had been bitten by a snake whose bite was mortal the Spring before, and without being told the two little ones had knelt down and prayed for him and his life had been saved."

I am once more back in my poor diocese where, as you know everything is still to be done, churches to build, schools to found, etc. I am happy to announce, however, that I now have a school kept by the Sisters of Charity. Four excellent sisters of this establishment, coming from Bardstown came to Vincennes after Easter and began their school close to the church. One of them takes care of the sacristy, which I had been obliged to keep in order until now. When I first came here, I was obliged to do everything myself. The Canadian teacher, of whom I have spoken to you, is the only one to whom I can confide the education of my boys. How sad it is to see the crowd of adventurers which the Protestants send here to found schools and which are kept up by the funds which are given to them everywhere, with no trouble or solicitation on their part. May our Lord have pity on our misery and deign to send us a sufficient number of priests to save all these poor Catholic souls so close to perdition. If we had the great number of missionaries who came here from France two centuries ago, what might we not accomplish. Forgive me, if I let my heart cry out its sorrow to you. May brighter days soon come for the church here in America. I hope for these days, and await them with entire confidence in the justice and kindness of our Lord, counting on the prayers of the members of the Association for the Propagation of Faith to help us and to continue their charity to me." I am etc.

SIMON, Bishop of Vincennes.

ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME IV

OCTOBER, 1921

NUMBER 2

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

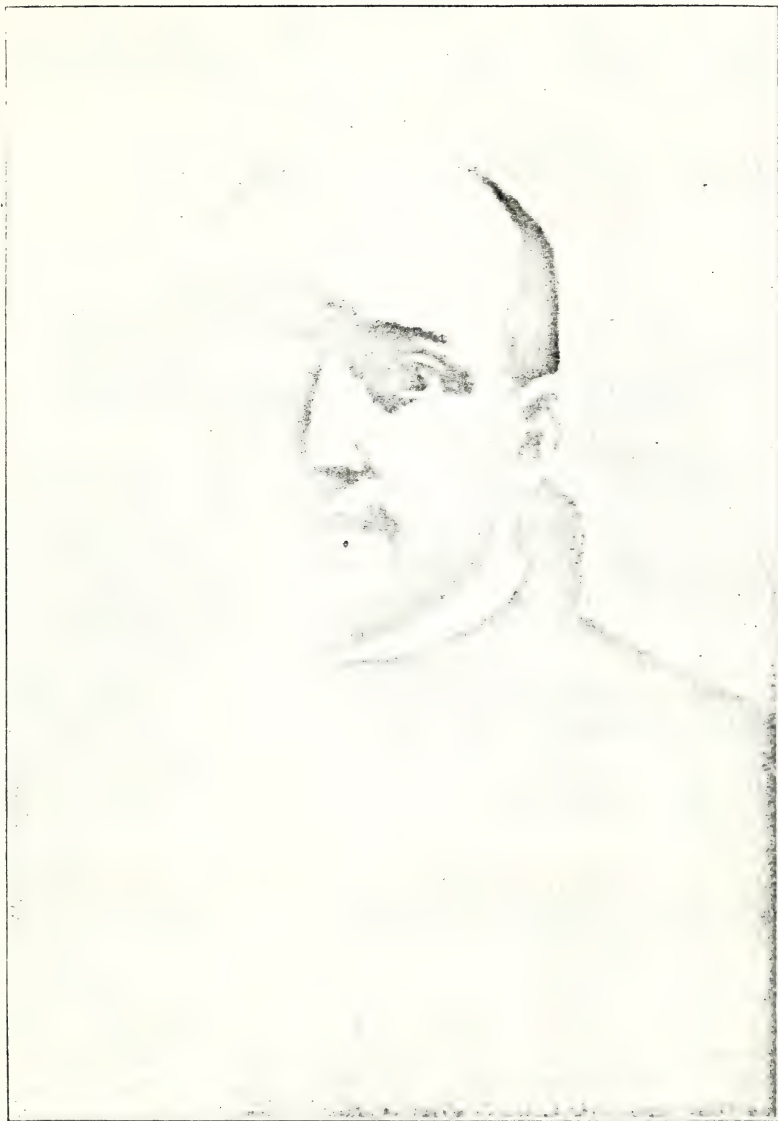
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LOYOLA UNIVERSITY PRESS

CHICAGO, ILLINOIS



REV. JAMES MARQUETTE, S. J.

First White Resident of Chicago.

From a painting rescued from destruction and vouched for by a nephew.

(Thwaites, *Jesuit Relations* 74, 400, Note 51.)

Illinois Catholic Historical Review

VOLUME IV

OCTOBER, 1921

NUMBER 2

THE TIME AND PLACE FOR A MONUMENT TO MARQUETTE*

James Marquette, a young priest¹ of the Society of Jesus, accompanied by Louis Jolliet,² a young French-Canadian layman, discovered the Mississippi river on the 17th of June, 1673, traversed its channel from the mouth of the Wisconsin river southward to the mouth of the Arkansas river, turned about and pushed up the river to the mouth of the Illinois river, which they entered, going upward to the source of that river, or to its conjunction with one of the streams that join the Illinois, and from the headwaters of that stream traveled by land or water to Lake Michigan. Reaching the lake they took to their canoes and reached the Jesuit Mission of St. Francis Xavier, at De Pere, Wisconsin, adjoining the more modern city of Green Bay, where Father Marquette remained until the early winter of 1674.

* A paper read by Joseph J. Thompson, LL. D., before the Executive Council of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, October 20, 1921.

¹ Father Marquette was then 36 years old. He was born at Laon, France, June 10, 1637. He arrived in Quebec, September 20, 1666. He died May 18, 1675, at the age of 37 years, 11 months and 8 days.

² Jolliet was born in Canada, September 21, 1645, and was therefore but 28 years old when he accompanied Father Marquette down the Mississippi and back. There never was any dispute or conflict of authority of any kind between Marquette and Jolliet. One was deputed to make the journey as much as the other. The work of a layman was intended for Jolliet, and that of a priest for Marquette. Marquette was older and much better informed than Jolliet, and the latter very naturally deferred to him. In the sense of greater influence Father Marquette was the leader of the expedition. Jolliet lived to the age of 55 years, dying in 1700.

It cannot be definitely stated that Marquette and Jolliet passed over any part of what is now the site of Chicago on their homeward journey. It is quite probable they rowed up the Calumet to its source, carried their canoes to the Chicago river, and pushed down the Chicago river to the lake.³ If that was their route, then they were in territory now included in Chicago in the latter part of August, or the first part of September, 1673. Since this is problematic it cannot be confidently asserted that any white man ever saw the site of Chicago up to this time.

We first get upon firm historical ground with reference to Chicago in 1674, and again our pathfinder is Father Marquette.

In that year Father Marquette returned to Illinois, and there can be no more certain evidence of his reasons for return, or the manner thereof, than the words of his immediate superior, Rev. Claude Dablon, S. J., whose duty it was to authorize the journey and the establishment of a mission. Father Dablon says:

"Father Jacques Marquette, having promised the Illinois on his first voyage to them, in 1673, that he would return to them the following year, to teach them the mysteries of our religion, had much difficulty in keeping his word. The great hardships of his first voyage had brought upon him a bloody flux, and had so weakened him that he was giving up the hope of undertaking a second. However, his sickness decreased; and, as it had almost entirely abated by the close of the summer in the following year, he obtained the permission of his superiors to return to the Illinois and there begin that fair mission.

He set out for that purpose, in the month of November of the year 1674, from the Bay des Puants, with two men, one of whom had made the former voyage with him. During a month of navigation on the Lake of the Illinois, he was tolerably well; but, as soon as the snow began to fall, he was again seized with his bloody flux, which compelled him to halt in the river which leads to the Illinois."

From the commencement of this journey we have Father Marquette's own words in a letter addressed to Father Dablon in the form of a journal.

From this letter we learn that Father Marquette received orders from his superior to proceed to the establishment of the mission which

³There is quite general agreement that Marquette and Jolliet passed through the Chicago river on their return from the Mississippi. Marquette's journal under date of March 31, 1674, states that he is at the same point where he and Jolliet "began their portage eighteen months ago." This was something more than three leagues from where Marquette wintered in Chicago.

⁴In the preparation of this article I have used Kellogg's *Early Narratives of the Northwest*, which contains both of Father Marquette's letters and also Dablon's Relation. This reference will be found on page 270 of that work. These letters and Relations are all contained in Vol. 59 of the *Jesuit Relations*.

had been in contemplation, and that with "Pierre Porteret and Jacque (^s)" he departed for the Illinois country about noon of October 25, 1674.

In this communication to Father Dablon Father Marquette makes entries from day to day or from time to time recording the progress of the journey and items of interest in connection therewith. Such entries are made for October 26, 27, 28, 29, 30 and 31, and for November 1, 2, 3, 4, 5, 6, 9, 15, 20, 23 and 27. By December 1st, the party is coming nearer Chicago, and in consequence the letter or journal becomes more applicable to our immediate subject of consideration. The next four entries fix the direct relation of Father Marquette's approach to and entrance upon the site of what is now Chicago. These entries read as follows:

"December 1. We went ahead of the savages, so that I might celebrate holy Mass.

3 After saying holy Mass, we embarked, and were compelled to make for a point, so that we could land, on account of floating masses of ice.

4. We started with a favoring wind, and reached the river of the portage, which was frozen to the depth of half a foot; there was more snow there than elsewhere, as well as more tracks of animals and turkeys.

Navigation on the lake is fairly good from one portage to the other, for there is no crossing to be made, and one can land anywhere, unless one persists in going on when the waves are high and the wind is strong. The land bordering it is of no value, except on the prairies. There are eight or ten quite fine rivers. Deer-hunting is very good, as one goes away from the Poutewatamus.

12. As we began yesterday to haul our baggage in order to approach the portage, the Illinois who had left the Poutewatamus arrived, with great difficulty. We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold. During our stay at the entrance of the river, Pierre and Jacques killed three cattle and four deer, one of which ran some distance with its heart split in two. We contented ourselves with killing three or four turkeys, out of many that came around our cabin because they were almost dying of hunger. Jacques brought in a partridge that he had killed, exactly like those of France except that it had two ruffs, as it were, of three or four feathers as long as a finger, near the head, covering the two sides of the neck where there are no feathers."

These writings furnish the proof of the first authenticated visit of white men to the site that has become Chicago. Upon their authenticity depends their probative value as establishing not only the first visit of white men to the site of this great metropolis, but numerous other facts related or referred to in the writings.

* The family name of Jacque who accompanied Father Marquette is not given, and no one seems to have been able to find out what his name was.

* Kellogg's *Early Narratives of the Northwest*, p. 265.

It is fortunate indeed that conclusive proof of the authenticity of Father Marquette's letters to Father Dablon is available.

These letters, like the relations and reports of all of the Jesuit Indian missions, were sent to the superior who, in the case of Father Marquette, happened to be, as above stated, Rev. Claude Dablon, and were held in the mission house until the time of the suppression of the Jesuits, at which time they were brought to the Hotel Dieu in Quebec, and preserved there. True, extracts from them were sent to France and published there shortly after Father Marquette's death, but the original letters lay untouched from the time they were deposited in the convent at Quebec in 1763 until 1852, when the historian, John Gilmary Shea, discovered them there and published them, together with an English translation.⁷

⁷Shea's own account is interesting: "Meanwhile one of the copies, after having been prepared for publication by Father Claude Dablon, superior of the mission, with the introductory and supplementary matter in the form in which we now give it, lay unnoticed and unknown in the archives of the Jesuit College at Quebec. . It did not even fall into the hands of Father Charlevoix when collecting material for his history, for he seems to have made little research if any into the manuscripts at the college of Quebec. A few years after the publication of his work, Canada fell into the hands of England, and the Jesuits and Recollects, as religious orders, were condemned, the reception of new members being positively forbidden. The members of each order now formed Tontins, the whole property, on the death of the last survivor, to go to the British government, or to the law knows whom, if situated in the United States.

The last survivor of the Jesuits, Father Cazot, after beholding that venerable institution, the College of Quebec, closed for want of professors, and Canada deprived of its only and Northern America of its oldest collegiate seat of learning, felt at last that death would soon close with him the Society of Jesus in Canada. A happy forethought for the historic past induced him to wish to commit to other than to state hands, some objects and documents regarded as relics by the members of his society. Of these he made a selection, unfortunately too moderate and too rapid, and these papers he deposited in the Hotel Dieu, or hospital at Quebec, an institution destined to remain, as the nuns who directed it had not fallen under the ban of the government. They continued in their hands from shortly before 1800 till 1844, when the faithful guardians of the trust presented them to the Rev. F. Martin, one of the Jesuit fathers who returned in 1842 to the scene of the labors and sacrifices of their society. On the application of Mr. B. F. French to publish the narrative of Marquette in his Historical Collections, and apply the proceeds, and such other sums as might be received, to the erection of a monument to the great discoverer of the Mississippi, the manuscript journal and map were committed to the hands of the writer of these sketches.

This narrative is a very small quarto, written in a very clear hand, with occasional corrections, comprising in all, sixty pages.. Of these, thirty-seven contain his voyage down the Mississippi, which is complete except a hiatus of one leaf in the chapter on the Calumet; the rest are taken up with the account

The originals, in the handwriting of Father Marquette himself, still exist, and the great non-Catholic historian and compiler, Reuben Gold Thwaite, has done posterity a great service in gathering those, along with hundreds of other letters and relations, which he has included in the monumental work of seventy volumes known as the *Jesuit Relations*.⁸

With respect to the Marquette journal, which we have under immediate consideration, and also the letters of Father Marquette to Father Dablon, describing his first voyage down the Mississippi and up the Illinois, Mr. Thwaite has not only given us the French text and an English translation, but as well a *fac simile* photographic copy of the original letters.

In order to give our readers, many of whom are able French scholars, an opportunity of testing the translation, we are reproducing herewith, in addition to the English translation set forth above, the French text in type, and also a plate showing the entries referred to in the original handwriting of Father Marquette.

THE RIVER OF THE PORTAGE

Under date of December 4th, Father Marquette says:

"We started with a favoring wind and reached the river of the portage°" The question of identity of "the river of the portage" has been under examination frequently, and while some

of his second voyage, death and burials, and the voyage of Father Allouez. The last nine lines on page 60, are in the hand-writing of Father Dablon, and were written as late as 1678..

With it were found the original map in the hand-writing of Father Marquette, as published now for the first time, and a letter begun but never ended by him, addressed to Father Dablon, containing a journal of the voyage on which he died, beginning with the twenty-sixth of October (1674), and running down to the sixth of April. The endorsements on it, in the same hand as the direction ascribe, the letter to Father Marquette; and a comparison between it, the written parts of the map, and a signature of his found in a parish register at Boucherville, would alone, without any knowledge of its history, establish the authenticity of the map and letter."—*Discovery and Exploration of the Mississippi Valley*, by John Gilmary Shea, pp. 77-78.

* Many of the letters and reports contained in the *Jesuit Relations* had been printed before, mostly in foreign languages. John Gilmary Shea translated a great many of them, and published them in English in his *Cramoie* series, and some in his *Early Voyages up and down the Mississippi*, and some in his *Catholic Missions among the Indians*. Mr. Thwaite gathered all the Jesuit letters together and published them in the original language in which they were written, mostly French, but many in Latin, together with an English translation.

* Marquette's Journal.

writers have expressed some doubt as to whether what we now know as the Chicago river was the identical stream referred to by Father Marquette, we think it is clear that such is the fact.

The only writer, of whom we are aware, that seems to hold a contrary view, is A. T. Andreas, author of "History of Chicago."¹⁰ A reading of Mr. Andreas' argument will show, in the first place, that he applies a very strained interpretation to Father Marquette's language; and, in the second place, that he is very much prejudiced against Father Marquette, and apparently desirous of discrediting him in any way possible.¹¹ Other historians of Chicago, amongst them Moses and Kirkland in "History of Chicago," Joseph Kirkland in "The Story of Chicago," J. Seymour Currey in "Chicago, Its History and Its Builders," Eleanor Atkinson in "The Story of Chicago and National Development," Jennie Hall in "The Story of Chicago," Everett Chamberlain in "Chicago and Its Suburbs," make the river of the portage, referred to by Father Marquette, the Chicago river. Independent of these, however, the most authoritative historians with reference to the missions and missionaries are John Gilmary Shea and Francis Parkman. Parkman lived for many years in the footsteps of the Jesuit missionaries, and repeatedly states in his different works that Father Marquette landed at the Chicago river and resided thereon. In describing Marquette's second journey this renowned author says:

"He set out on this errand on the twenty-fifth of October, accompanied by two men, named Pierre and Jacques, one of whom had been with him on his great journey of discovery. A band of Pottawattamies and another band of Illinois also joined him. The united parties—ten canoes in all—followed the east shore of Green Bay as far as the inlet then called Sturgeon Cove, from the head of which they crossed by a difficult portage through the forest to the shore of Lake Michigan. November had come. The bright hues of the autumn foliage were changed to rusty brown. The shore was desolate and the lake was stormy. They were more than a month in coasting its western border, when at length they reached the river Chicago, entered it, and ascended about two leagues. Marquette's disease had lately returned, and hemorrhage now ensued. He told his two companions that this journey would be his last. In the condition in which

¹⁰ This is a work in three large volumes, published in 1884. Andreas was of the class of writers that seek to sustain their inclinations. He plainly didn't like the Catholic Church, and would strain a point to avoid showing that institution or its devotees to advantage.

¹¹ This writer sets up an imaginary conflict between Marquette and Jolliet as to which was the head of the expedition, and decides in favor of Jolliet, incidentally berating Marquette. As we have said, in note 2, there never was any such conflict.

apart del bar i molins, afectant ambdós a nord i sud, amb la construcció de quatre unitats
per a la producció d'electricitat a partir d'aigua calenta hidrotermal.

ne peut être naturellement pour nous, à la suite de ce voyage qu'il a
été d'un autre côté, car il y avait plus de temps que pour lui-même, comme
il n'a pu le faire, et d'ailleurs d'ailleurs.

La composition du car est une des plus fortes et toutes les agents
sont les mêmes à Paris et partout ailleurs à titre par leur organisation
qu'on ne lui peut attribuer une seule manière d'être car il est
général tout le monde qui le connaît ne s'en rend pas compte car
on ne peut pas en faire un en un instant et c'est ce qui est le
caractère de la loi et de la loi est la loi.

[illegible]

he was, it was impossible to go farther. The two men built a log hut by the river, and here they prepared to spend the winter; while Marquette, feeble as he was, began the spiritual exercises of Saint Ignatius, and confessed his two companions twice a week."¹²

Shea is equally positive in his statement:

" . . . he set out on the 25th of October, 1674, for Kaskaskia. The line of travel at that time was to coast along to the mouth of Fox river, then turn up as far as the little bay which nearly intersects the peninsula, where a portage was made to the lake. This was the route now taken by Marquette with two men to aid him, accompanied by a number of Pottawotamies and Illinois. Reaching the lake, the canoes coasted along slowly, the missionary often proceeding on foot along the beautiful beach, embarking only at the rivers. He represents the navigation of the lake as easy; 'there being,' says he, 'no portage to make, and the landing easy, provided you do not persist in sailing when the winds and waves are high.' The soil except in the prairies was poor, but the chase was abundant, and they were thus well supplied.

In spite of all his courage, he was at last unable to proceed; by the 23rd of November his malady had returned, and though he continued to advance, exposed to the cold and snows, when he reached Chicago river on the 4th of December, he found the river closed, and himself too much reduced to be able to attempt that winter march by land. There was no alternative but to winter there alone, and accordingly instructing his Indian companions as far as time allowed, they went their way, and he remained with his two men at the portage."¹³

Thus is established a quite general agreement upon the Chicago river as the site of Marquette's sojourn. Were any, however, inclined to favor Andreas' view, it is in order to note that even his location would bring Father Marquette's movements within the present boundaries of Chicago.

FATHER MARQUETTE AT THE MOUTH OF THE RIVER

On that winter day when the first white men ever known to have seen the site of Chicago stepped from their canoe, they probably scrambled over a border of ice along the lake front. They found the ground covered with snow, and immediately had their attention attracted by the tracks of animals and turkeys.

We can follow the three lonely travelers as they set about preparations for a stay of some length on the lake shore. To familiarize the location it is necessary to remember that at the time of this first visit of white men the Chicago river wended its course southward from its present channel along the lake for about a quarter of a mile, and emptied into the lake at a point corresponding to our present Madison

¹² *La Salle and the Discovery of the Great West.* pp. 67-68.

¹³ *Shea, Discovery and Exploration of the Mississippi Valley.* pp. 66-67.

MARQUETTE'S RECORD OF LANDING AT THE MOUTH OF THE CHICAGO
RIVER.

DECEMBER 1 on deuant les sauuages pour pouoir dire la ste
messe,

3 ayant dit la ste messe estant embarque nous susmes
contrains de gagner une pointe pour pouoir mettre
a terre a cause des bourguignons

4 nous partismes heureusement pour uenir a la riuere
du portage qui estoit gelee d'un demy pied, ou il
y auoit plus de neige que par tout ailleurs, comme
aussi plus de piste de bestes et de coeqs d'Inde.

La nauigation du lac est assez belle d'un portage
a l'autre, n y ayant aucune trauese a faire, et
pouuant mettre a terre par tout, moyennant qui'on
ne fait point opiniastre a uoloir marcher dans les
lames et de grand uent, les terres qui le bordent
ne ualent rien, excepte quand on est aux prairies.
on trouue 8 ou 10 riuieres assez belles, la chasse du
cherueux st tres belle a mesure qu'on s'efloigne des
Pouteouatamis.

Thwaites, *Jesuit Relations*, Vol. 59, pp. 170-172. See original
long hand entries on reverse. See translation on page 117.

Street. The soldiers of the Fort Dearborn Garrison, under instructions from the War Department in 1824 cut a channel from the main Chicago river almost directly eastward to the lake, which has become the mouth of the Chicago river as we now know it, and the old channel in the course of time was filled up and has become a part of the underlying ground between Wabash and Michigan Avenues.

We are not definitely advised as the reasons, but it appears from Marquette's letter or journal that he and his companions remained at the mouth of the river from the day of their landing, December 4th, until the 11th of the same month.¹⁴

At a distance of nearly two hundred and fifty years it is interesting even to speculate as to how these seven days were spent. As to what was done a part of the time at least we are not left in doubt. To begin with they built a cabin. This we can be reasonably sure of, for Father Marquette tells us that many turkeys "came around our cabin."¹⁵ The character and appearance of the woods cabin is well established, and accordingly representations of the first habitation of white men on the site of Chicago, portraying the Marquette hut on the shores of the lake, at the mouth of the Chicago river, are thoroughly justified, and a reproduction of the Marquette cabin perhaps of granite, but of similar appearance, would constitute an appropriate part of a monument or memorial of this most important incident in the history of Chicago.¹⁶

Father Marquette also tells us that "during our stay at the entrance of the river Pierre and Jacques killed three cattle and four deer" and notes that one of the deer "ran some distance with its heart split in two."

Around their temporary habitation gathered numbers of wild turkeys "almost dying of hunger." They contented themselves with killing three or four. "Jacques brought in a partridge that he had killed" and Father Marquette notes that it was exactly like those of France, except that it had two ruffs, as it were, of three or four

¹⁴ In Marquette's Journal under entry of December 4th, the landing is noted, and under entry of the 12th, he says: "We began yesterday to haul our baggage in order to approach the portage."

¹⁵ See Marquette's Journal.

¹⁶ Such a cabin would no doubt be constructed of logs and bark with a covering only slightly raised at one end. An effort would be made to make it a protection from the cold, but in the absence of foliage in the dead of winter bark would be about the only thing available. The known swampy condition of the ground near what is now Madison street and Michigan avenue would not prevent stopping there as the surface of the ground was thoroughly frozen.

feathers as long as a finger near the head covering the two sides of the neck where there are no feathers.

So they provided their meager comforts in the way of a cabin, and for their daily necessities by killing deer, cattle,¹⁷ and turkeys. Besides, and no doubt before providing for their daily necessities, Father Marquette saw to it that the Maker and Giver of all blessings was accorded due recognition. Since the beginning of their journey they have been from time to time thrown in with bands of Indians,—first of the Illinois tribes; then of the Pottawatomi, and afterwards the Mascoutins. We are assured by the entry of December 1st, that Father Marquette and his men “went ahead of the savages so that (he) I might celebrate holy Mass.” and again by the entry of December 3rd, that they embarked “after saying holy Mass.” Indeed, he assures us under an entry in his journal of March 30th, that he was able to say Mass every day. There was possibly one exception, that being December 8th. With respect to that day Father Marquette says: “We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold.” This regrettable occurrence was duly made up for on the 15th, in the new location, however, for Father Marquette tells us that after getting rid of a band of Illinois Indians, headed by Chachagwessiou, “we said the Mass of the Conception.”

Accordingly, there is occasion for slight doubt that the first words uttered by the first white man on the morning of his landing upon the site of Chicago, after signing himself with the cross and invoking the blessing of the Holy Trinity were *Introibo ad altare Dei*, and suiting the action to the word the missionary proceeded to the rude altar constructed in the lonely cabin, and there re-enacted the ever memorable last supper. From that little altar and in that rude cabin went up to Heaven the first prayers ever uttered within the confines of Chicago, and the first act of Christian worship was there performed.

How worthy was the petitioner, and consequently how likely was his petition to be heard when he sent ringing up to the Throne of Heaven his *Dominus vobiscum*, can be judged from what his superior said of him within a short time after his landing in Chicago. “From the age of nine years he fasted every Saturday, and from his tenderest youth began to say the Little Office of the Conception, inspiring every

¹⁷ The cattle referred to were buffalo. In his report of his first journey down the Mississippi and through Illinois Marquette was so impressed with these animals that he drew a crude picture of one with its prominent hump, on the map which he traced to accompany his report.

one with the same devotion."¹⁸ It is well known that he persevered in a similarly holy life to the very end.

The singular devotion of Marquette to the Blessed Virgin was the outstanding feature of his career. "That which apparently predominated (in his character) was a devotion altogether rare and singular to the Blessed Virgin, and particularly toward the mystery of her Immaculate Conception,"¹⁹ says Father Dablon. It was this remarkable devotion to the Blessed Virgin that caused him to supplement the regular ritual of the Mass with a beautiful supplication to the Blessed Mother. Father Dablon tells us that for "some months before his death he said every day with his two men a little corona of the Immaculate Conception, which he had devised, as follows: After the *credo* there is said once the *pater* and *ave*, and then four times these words: *Ave Filia Dei Patris, ave Mater Filii Dei, ave Sponsa Spiritus Sancti, ave Templum totius Trinitatis: per sanctam Virginitatem et Immaculatam Conceptionem tuam, purissima Virgo, emunda cor et carnem meam, in nomine Patris, et Filii, et Spiritus Sancti.*"²⁰ ("Hail Daughter of God the Father; hail Mother of God the Son; hail Bride of the Holy Spirit; hail Temple of the whole Trinity; by thy Holy Virginity and Immaculate Conception, most pure Virgin, cleanse my heart and flesh; in the name of the Father, and of the Son, and of the Holy Ghost,") concluding with the *Gloria Patri*, the whole repeated three times.

Thus daily during Father Marquette's sojourn, from the very threshold of this imperial city, ascended this canticle of praise and prayer to the most powerful intercessor of the whole court of heaven, the Blessed Mother of Christ.

Here, too, we may definitely locate the first confessional and the first holy table. The penitents and communicants were few, but no doubt consolingly sincere. Father Dablon, speaking of Marquette's two companions, says: "He confessed them and administered communion to them twice in the week, and exhorted them as much as his strength permitted him."²¹ Thus was the first channel of saving grace opened upon the site of Chicago.

The lake front was but a station in the devout missionary's difficult way. He must be about his Father's business, and so on the 11th of December he tells us: "We began to haul our baggage in

¹⁸ *Op. cit.* Dablon's Relation.

¹⁹ *Ib.*

²⁰ *Ib.*

²¹ *Ib.*

order to approach the portage." They could no longer row with the canoes in the direction they desired to proceed, because they found the river "frozen to the depth of half a foot."

At least one writer has suggested that they may have transported their canoe and supplies sledge-fashion across the land, striking out in a southwesterly direction from the mouth of the river.²² With this single exception every writer on the subject has reached the conclusion that runners were fitted to the canoe and the same was lifted up on the ice of the Chicago river and dragged along the icy surface to the point where a permanent camp was set up. This supposition is decidedly more reasonable. Even though the ice were covered with snow, as was all the surface of the neighborhood, it would afford a smooth, even pathway, which would be much more desirable, as against the rough overland course which would also present more or less difficulty in determining the true course.

This first known journey of white men across the site of one of the greatest cities of the world must challenge our contemplation. Behold a holy man waging a persevering warfare with death, staking his life against the ulterior powers that enthrall the savage. Like his Heavenly Master he had his *via crucis* and was soon to reach his Golgotha. From our present position, were it not for structures reared in the course of development since that day, we could look out and behold that momentous procession;—possibly some savage companions leading the way; then the improvised sledge, in which was carried all the missionary's earthly possessions, and, finally, the holy man himself bringing up the rear. At this distance from that momentous day, having learned to revere Father Marquette, and being justified in believing him a distinguished member of the court of heaven, and in rapt imagination now gazing upon this interesting spectacle, we can form some conception of what those blind men of Jericho felt when the Blessed Saviour and the multitude swept along and with blanched countenances and bated breath they whispered, "Jesus of Nazareth passeth by."

History has assigned to Father Marquette a place higher than that of any other human being that ever trod the soil of Illinois. What a joy it would be, therefore, if we were able to trace out each foot print and mark it indelibly. This we cannot do, but we can be reasonably certain that he hallowed the course of the Chicago river by his presence.

²² Thomas Hoyne in note to Breese, *Early History of Illinois*. p. 96.

NEAR THE PORTAGE

Marquette tells us that they continued this journey for "two leagues up the river." Some speculation has been indulged in as to the exact point reached at the end of the two leagues' progress. There is difficulty in the first place in determining the length of a league. At different times and under different circumstances France has had a linear measure which made a league at one time 2.42 miles; at another time 2.764, and at still another time 3.52 miles. Near about the time that Marquette made this journey the posting league of the French was 3.52 miles, so that full two leagues would mean about seven miles. A modern writer, discussing this problem in the light of considerable investigation, speaks as follows:

"Before that distance is reached on the Chicago river, however, the South branch forks again into the West and South forks. Upon which of these was the cabin located?

Had the party been going directly through to the Desplaines the West fork would have been followed, for this was the portage route. Assuming that they intended going on, one historian at first located the cabin near where Ashland avenue crosses the West fork. Upon further investigation he placed it at the foot of Center avenue, near Twenty-second street, where the famous Lee's Place cabin afterward stood. This point was only a league and a half from the mouth of the river. Still later, however, this same historian concluded that the cabin must have been close to the stockyards on the South fork.

The West fork is on the portage, while Marquette says he was 'near the portage, on a little hillock.' The West fork was uniformly low and marshy. On the South fork there was a bit of rising ground where is now the east end of Thirty-fifth Street bridge, at the intersection of Center avenue. This point was six miles from the mouth of the river.

It is on this bit of ground that was elevated above the marsh, and that stood on the edge of the oak woods, thus being dry and somewhat sheltered from the winds that swept the plain, the cabin has been located by Mr. Carl Dilg, an archaeologist of Chicago."²

It should be said that the site of the Marquette cabin, as agreed upon after considerable investigation, is now marked with a large cross, with which travelers on the Chicago & Alton Railroad are familiar, but not the site formed by Mr. Dilg, being on the west fork. With respect to this site the historian, J. Seymour Currey, in his monumental work, speaks as follows:

"The location of the cabin in which Marquette spent the winter of 1674-5 is now marked with a cross made of mahogany wood, at the base of which is a bronze tablet with an inscription. The site was fixed upon in 1905 by a committee of the Chicago Historical Society, under the guidance of the late Mr.

²² Atkinson, *The Story of Chicago and National Development*. pp. 9-10.

Ossian Guthrie, an intelligent and devoted student of our local antiquities, with a view of marking the spot in a suitable manner. An entire day was spent by the party in driving and walking over many miles of country in order to compare the topography with the journal of the missionary, and a series of photographs taken. The investigations resulted in confirming the opinions of Mr. Guthrie, namely, that Marquette's winter cabin was situated on the north bank of the south branch of the Chicago river at the point where now it is intersected by Robey street, and from which at the present time can be seen, by looking westward, the entrance to the great drainage canal. While the Society was making plans for placing a memorial on the spot other parties took up the project and placed the cross and inscription there; though it is to be regretted that no mention was made in the inscription of Mr. Guthrie's researches in identifying the site, for it is solely due to his investigations that the site was determined. The 'Marquette Cross' stands about fifteen feet high, firmly planted on a pedestal of concrete; and near it stands a wrought iron cross three feet in height, which, however, has no historical connection with the famous missionary, as it was taken from a burying ground in Cahokia, where it marked the grave of some old time French resident."⁴

Mr. Currey's remarks should be supplemented by the further statement that the investigators of whom he speaks were Dr. Otto L. Schmidt, for many years President of the Illinois State Historical Society, and Chairman of the Illinois State Centennial Commission; Miss Caroline McIlvain, Librarian of the Chicago Historical Society; Mr. H. S. Kerfoot, an extensive real estate dealer, and Thomas A. O'Shaughnessy, artist, historian and writer, the latter the moving spirit in the work. Mr. O'Shaughnessy was closely associated with Mr. Guthrie in all his investigations of this matter, and examined all his notes and data.

At the request of Mr. O'Shaughnessy the Willy Lumber Company manufactured at their own expense the mahogany cross.

The story of the fixing of the site and the erection of the cross is best told by Mr. O'Shaughnessy himself in a contemporary account. He says:

The first public monument in the city of Chicago to the memory of Father Marquette, the Jesuit Missionary, was unveiled Saturday, September 28, 1907. The monument is an unusual one, it being a large Mahogany Cross, planted upon the site of the little chapel, which Father Marquette built in 1674, on the old camp mound on the southwest branch of the Chicago River. This simple, beautiful tribute to the memory of the great Jesuit missionary, who explored, surveyed and mapped the land on which Chicago stands, and the great valley of the Mississippi, was the conception of an artist filled with faith, devoted to the great idea of paying just tribute of honors where honor rightfully belongs.

To Ossian Guthrie, the venerable historian and scientist, is also due the honor of clearing the haze of mystery which for two and a quarter centuries hung

⁴ p. 14.

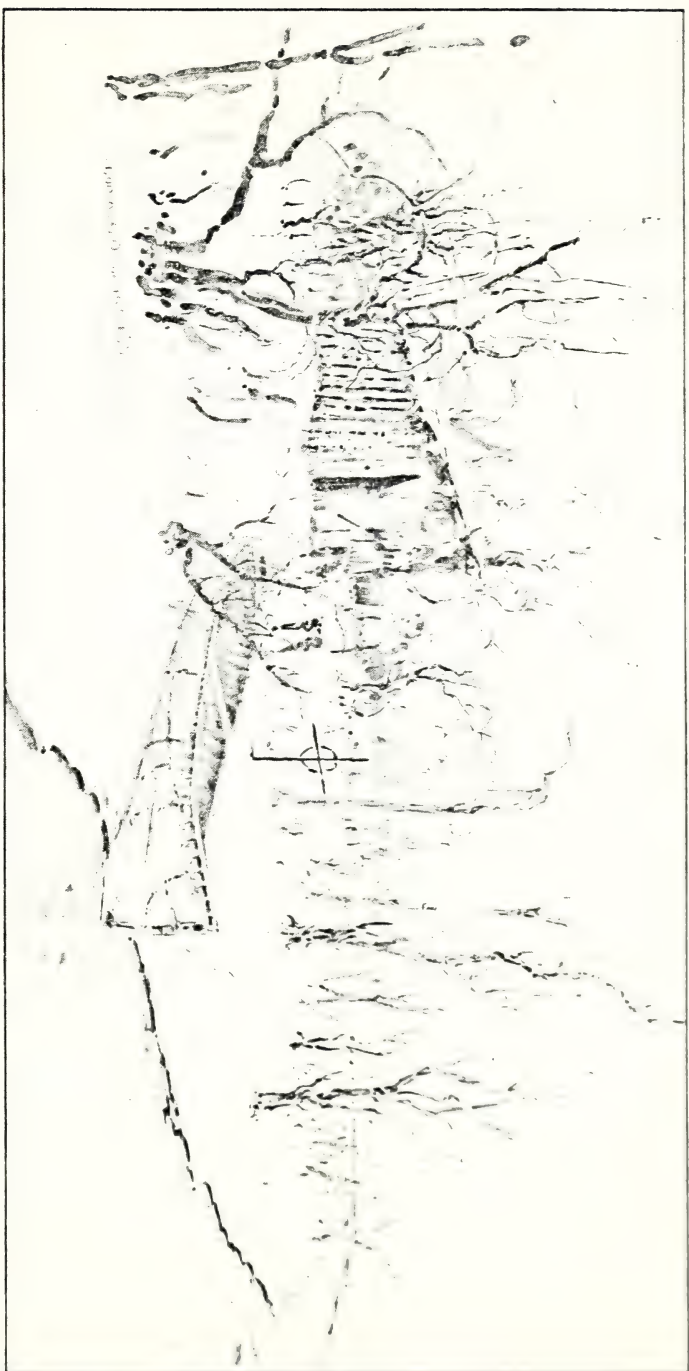
over this, the most historic plot of ground in the State of Illinois. For more than fifty years, Mr. Guthrie has been a close student of the topography and the history of Chicago. In 1874, when Mr. Guthrie first took charge of the building of the first pumping station at Bridgeport, he observed a half mile away to the west a curious forest, which runs above the marshy land bordering the river. Upon learning that this mound which was on the old Portage trail had been the favorite camp site for the Indians, Mr. Guthrie became interested in it and its history. A little later, the sublime story of Father Marquette's travels of exploration were given to the world by John Gilmary Shea, and Mr. Guthrie recognized in this mound, the camp site which Father Marquette clearly described in his journal. A short time ago after almost a half century of research, delving into the written and traditional history of the place, Mr. Guthrie made a report of his findings to the Chicago Historical Society of which he is a member. Miss Caroline M. McIlvane, librarian, and Samuel H. Kerfoot, Jr., a member of the executive committee of that organization, who had been working with Mr. Guthrie, placed the facts of the mound for the society before Thomas A. O'Shaughnessy, then a member of Marquette Council of Knights of Columbus, an artist and historian of wide reputation. At that time Brother O'Shaughnessy was working on a plan for the preservation of the old Stockade Mission at Kahokia, Ill., which had been marked for destruction. He immediately began his labors to have the site of Father Marquette's little Chapel marked, and procured from the Willey Lumber Co., a splendid cross. The site of Father Marquette's settlement in Chicago, having been definitely ascertained and the monumental cross procured, it remained but to secure a plot of ground upon which the cross might be erected. To this task Miss Valentine Smith of Chicago applied herself with untiring zeal and a genius for organization. Her work was so effective that last spring an ordinance was passed by the city council of Chicago dedicating for the purpose a part of Robey Street touching on the south branch of the river. Having secured the ground upon which to place the monument, Miss Smith began the organization of committees to give due honor to the event. A flotilla of boats with the revenue cutter "Dorothea" in the lead and the huge steamship "Pere Marquette" following, moved down the river last Saturday through the drizzling rain. About the great cross raised aloft a group of historians interested in the story of Marquette from Illinois, Wisconsin and Michigan, gathered to pay belated tribute to the memory of the great missionary explorer.²⁵

The cross first erected was maliciously destroyed sometime after the dedication, but was replaced by the Willy Lumber Company.

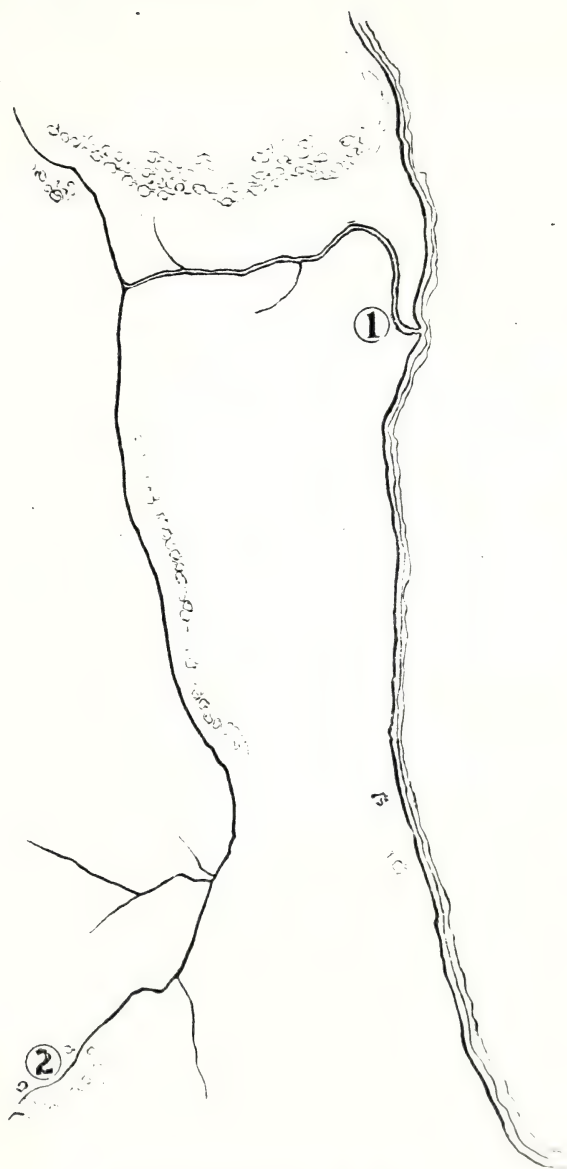
LIFE NEAR THE PORTAGE

"Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue," thus Father Marquette chronicles the decision to remain for the time being near the portage.

²⁵ *Columbian*. Oct. 4, 1907, p. 3.



CHICAGO IN 1634, showing the stopping place of Rev. James Marquette, S.J., and his two companions at the mouth of the Chicago River which was then located at what is now the end of Madison Street and Grant Park. The drawing by Thomas A. O'Shaughnessy is based on the historical records.



THE CHICAGO RIVER IN 1674

- (1) Point where Father Marquette landed December 4, 1674 — now foot of Madison Street.
- (2) Two leagues up the river where Father Marquette spent the winter of 1674-5, now near the conjunction of Robey Street and the Drainage Canal.

It is interesting again to inquire into the life of these first white men at this new point, which also is within the present limits of Chicago.

To begin with, a dwelling place was needed, and "they constructed a cabin in which to pass the winter." It has been stated by some writers that Marquette and his companions occupied a cabin constructed by some hunters, and some have speculated upon the identity of the hunters. This seems to be erroneous, since Father Dablon states specifically that "they constructed a cabin in which to pass the winter."²⁶ In the judgment of the writer the statements of Father Dablon deserve almost equal credibility with those of Father Marquette himself. It is known that the men who accompanied Father Marquette, Pierre and Jacques, returned to the mission immediately after Father Marquette's death. They were undoubtedly men of considerable intelligence. One of them accompanied Father Marquette on the first voyage, made with Jolliet, as well as upon the second one, and undoubtedly gave Father Dablon a circumstantial account of everything that happened, so that in addition to the writings of Father Marquette, which were delivered into his hands, Father Dablon had the verbal statement of these two Frenchmen, who were eye witness to everything that transpired, and were of course themselves, largely at least, the builders of the cabin.

It should be sufficient for the present purpose simply to quote Marquette's journal for his experience in the cabin on the river during the period from his arrival there, on the 12th of December, 1674, to his last entry made on the 6th of April, 1675. These entries read as follows:

December 14. Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Illinois passed yesterday, on their way to carry their furs to Nawas-kingwe; we gave them one of the cattle and one of the deer that Jacques had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver-skins at our feet to get some pieces of it; but we returned these, giving them some pipefuls of the tobacco because we had not yet decided whether we would go farther.

15. Chachagwessiou and the other Illinois left us, to go and join their people and give them the goods that they had brought, in order to obtain their robes. In this they act like the traders, and give hardly any more than do the French. I instructed them before their departure, deferring the holding of a

²⁶ See Dablon's *Relation*, before cited.

council until the spring, when I should be in their village. They traded us three fine robes of ox-skins for a cubit of tobacco; these were very useful to us during the winter. Being thus rid of them, we said the Mass of the Conception. After the 14th, my disease turned into a bloody flux.

30. Jacque arrived from the Illinois village, which is only six leagues from here; there they were suffering from hunger, because the cold and snow prevented them from hunting. Some of them notified La Toupine and the surgeon that we were here; and, as they could not leave their cabin, they had so frightened the savages, believing that we should suffer from hunger if we remained here, that Jacque had much difficulty in preventing fifteen young men from coming to carry away all our belongings.

January 16, 1675. As soon as the two Frenchmen learned that my illness prevented me from going to them, the surgeon came here with a savage, to bring us some blueberries and corn. They are only eighteen leagues from here, in a fine place for hunting cattle, deer and turkeys, which are excellent there. They had also collected provisions while waiting for us; and had given the savages to understand that their cabin belonged to the black gown; and it may be said that they have done and said all that could be expected of them. After the surgeon had spent some time here, in order to perform his devotions, I sent Jacque with him to tell the Illinois near that place that my illness prevented me from going to see them; and that I would even have some difficulty in going there in the spring, if it continued.

24. Jacque returned with a sack of corn and other delicacies, which the French had given him for me. He also brought the tongues and flesh of two cattle, which a savage and he had killed near here. But all the animals feel the bad weather.

26. Three Illinois brought us, on behalf of the elders, two sacks of corn, some dried meat, pumpkins, and twelve beaver-skins: first, to make me a mat; second, to ask me for powder; third, that we might not be hungry; fourth, to obtain a few goods. I replied: first, that I had come to instruct them, by speaking to them of prayer, etc.; second, that I would give them no powder, because we sought to restore peace everywhere, and I did not wish them to begin war with the Muiamis; third, that we feared not hunger; fourth, that I would encourage the French to bring them goods, and that they must give satisfaction to those who were among them for the beads which they had taken as soon as the surgeon started to come here. As they had come a distance of twenty leagues, I gave them, in order to reward them for their trouble and for what they had brought me, a hatchet, two knives, three clasp-knives, ten brasses of glass beads, and two double mirrors, telling them that I would endeavor to go to the village, for a few days only, if my illness continued. They told me to take courage, and to remain and die in their country; and that they had been informed that I would remain there for a long time.

February 9. Since we addressed ourselves to the Blessed Virgin Immaculate, and commenced a novena with a Mass, at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better, and to regain my strength. Out of a cabin of Illinois, who encamped near us for a month, a portion have again taken the road to the Pontewatamis, and some are still on the lake-shore, where

they wait until navigation is open. They bear letters for our Fathers of St. François.

20. We have had opportunity to observe the tides coming in from the lake, which rise and fall several times a day; and, although there seems to be no shelter in the lake, we have seen the ice going against the wind. These tides made the water good or bad, because that which flows from above come from prairies and small streams. The deer, which are plentiful near the lake-shore, are so lean that we had to abandon some of those which we had killed.

March 23.. We killed several partridges, only the males of which had ruffs on the neck, the females not having any. These partridges are very good, but not like those of France.

30. The north wind delayed the thaw until the 25th of March, when it set in with a south wind. On the very next day, game began to make its appearance. We killed thirty pigeons, which I found better than those down the great river; but they are smaller, both old and young. On the 28th, the ice broke up, and stopped above us. On the 29th, the waters rose so high that we had barely time to decamp, as fast as possible, putting our goods in the trees, and trying to sleep on a hillock. The water gained on us nearly all night, but there was a slight freeze, and the water fell a little, while we were near our packages. The barrier has just broken, the ice has drifted away; and, because the water is already rising, we are about to embark to continue our journey.

The Blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions, and have still remaining a large sack of corn, with some meat and fat. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day. We were unable to keep Lent, except on Fridays and Saturdays.

31. We started yesterday and travelled three leagues up the river without finding any portage.. We hauled our goods probably about half an arpent. Besides this discharge, the river has another one by which we are to go down. The very high lands alone are not flooded. At the place where we are the water has risen more than twelve feet. This is where we began our portage eighteen months ago. Bustards and ducks pass continually; we contented ourselves with seven. The ice, which is still drifting down, keeps us here, as we do not know in what condition the lower part of the river is.

April 1. As I do not yet know whether I shall remain next summer in the village, on account of my diarrhoea, we leave here part of our goods, those with which we can dispense, and especially a sack of corn. While a strong south wind delays us, we hope to go tomorrow to the place where the French are, at a distance of fifteen leagues from here.

6. Strong winds and the cold prevent us from proceeding. The two lakes over which we passed are full of bustards, geese, ducks, cranes, and other game unknown to us. The rapids are quite dangerous in some places. We have just met the surgeon, with a savage who was going up with a canoe-load of furs; but, as the cold is too great for persons who are obliged to drag their canoes in the water, he has made a cache of his beaver-skins, and returns to the village tomorrow with us. If the French procure robes in this country, they do not disrobe the savages, so great are the hardships that must be endured to obtain them."

" Marquette's Journal.

This letter or journal is addressed: "To my Reverend Father, Father Claude Dablon, Superior of the Missions of the Society of Jesus, New France, Quebec." Two endorsements appear on the letter, as follows: "Letter and Journal of the late Father Marquette" and "Everything concerning Father Marquette's voyage."

CONCLUSIONS

Succinctly, as is seen, Father Marquette has left to the world a description of the every-day doings of the first white men who ever inhabited the territory now within the boundaries of Chicago. Father Marquette's notations make it apparent that there were two Frenchmen dwelling not far distant from his cabin during the same time. These no doubt were temporary sojourners who had learned of the locality and the route by which it might be reached through Father Marquette's report of his former journey. They were not afterwards known to be in the territory and undoubtedly remained but a short time.²⁸

The holy life led by the saintly missionary in his lone cabin made manifest to the numerous savages that passed in a body, gathered about, or dwelt near, and to the French hunters, as well as by the Father's simple narrative, has left an indelible impression.

To follow the missionary to his objective and recount the culmination of his life's labors in the establishment of the Illinois Church, and afterwards to his lonely death at the river side, near what is now Ludington, Michigan, would be beyond the purview of this paper, intended only to treat of the time and place for a monument commemorating his presence in Chicago.

With reference to the place, need we argue the obvious. The lake front at Madison Street is in a true sense the front door of Chicago. As a memoir and ornament nothing could be more appropriate than a fitting memento of Chicago's first and worthiest resident, especially since it was there that he, the first white man, set his foot.

The mere mention of the circumstance that the 250th Anniversary of the coming of Marquette to Chicago is near at hand, is sufficient to suggest an appropriate time for such a monument. To unveil a memorial to Father Marquette at the point where he landed, at the foot of Madison street, Chicago, on the 4th of December, 1924, two

²⁸ LaToupine was a nick-name for a Frenchman named Pierre Moreau, who was well known as a trapper. He was very dark—hence the name, meaning tawney. The identity of the "surgeon" is not known. Marquette speaks well of him.

hundred and fifty years after the momentous event, would be a fitting tribute and but the discharge of a debt long overdue.

Need it be argued that a memorial should be raised? Throughout the length and breadth of this great commonwealth not a single public testimonial of James Marquette, the discoverer and explorer of the Mississippi and the Illinois rivers, the first resident of Chicago, and the founder of the Christian Church exists. A few memorials, such as a large office building in Chicago,²⁹ a boulder monument near the city of Summit,³⁰ and the Marquette cross, above alluded to, all private undertakings, only are to be found. Nearly forty years ago one of the most devoted of Chicago's sons deplored this neglect:

"Here upon the site of Chicago, nearly a century and a half before '*Fort Dearborn*' was built, came a herald of civilization, proclaiming a gospel, which to the tribes of this region meant *peace*, as well as civilization. At that time the United States had no place among nations. The native tribes of the continent had not been forever driven back or marked for extermination, and what prophet could have foretold that the wild waste of waters and the vast solitude of prairie deserts bounding all sides of the horizon, which marked the site of that solitary cabin, would become the great metropolis of Chicago. That half a million of people would make here their homes, while the aboriginal race would disappear from the scene? And now where is the stone or tablet to mark the spot where stood the cabin of that first herald as he preached to those barbarians? Has no antiquary discovered it? Why should it not be found as a place of pilgrimage and curiosity on account of its historical interest or value, even though it were not otherwise memorable on account of its religious associations in connection with the self-sacrifice of so great a pioneer as Marquette?

It is true, that trade has little in common with sentiment, yet time and history do at last come to hallow and make venerable all places associated with great enterprises."

As stated by this writer, Marquette deserves a monument from purely historical considerations alone, but to every Christian, and who is not consciously or unconsciously swayed by the uplifting doctrines and principles of Christianity, the memory of Marquette makes a special appeal.

The beautiful legend referred to by the indefatigable student of history, Father John Rothensteiner, of the blessing of the waters by Father Marquette, has for us a peculiar application in Lake Michigan

²⁹ The Marquette Building, at the corner of Adams and Dearborn streets, Chicago, contains many interesting representations of Marquette's travels, and of savage natives. These are arranged about the entrance corridor.

³⁰ This boulder monument was set up by the Chicago & Alton Railroad at the point where Marquette is said to have stopped a third time on his way to the Kaskaskia village.

³¹ Thomas Hoyne is Brees *Early History of Illinois*. p. 26.

and the Chicago River. The legend "pictures the saintly Father Marquette as blessing all the hills and valleys and lovely prairies along the borders of the great rivers on the bosom of which his fragile canoe went gliding along,—the rushing Wisconsin, the majestic Mississippi, the turbid Missouri, and on the home voyage, the limpid Illinois, and (once muddy) Chicago blessing the land enclosed within the borders of these noble waterways, with a special benediction of the Holy Cross, to make and to keep them fruitful and prosperous, the home of a happy, teeming population, and above all, one of the chosen domains of the Kingdom of God on earth."

I refrain from suggestions as to the manner of providing such a monument. I regard it as the particular concern of the people of Chicago. I would welcome any action that the ILLINOIS CATHOLIC HISTORICAL SOCIETY would see fit to take for the purpose of getting the project under way.

..

JOSEPH J. THOMPSON.

Chicago.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

XII. THE LA SALLE MISSION

Concerning the so-called La Salle Mission, which must form the subject of the final chapter of our narrative, we will say but little that is new; indeed, much less, than their acknowledged great importance in the work of Christianizing northern Illinois would warrant, and for two reasons. 1) The period in which these missions began to develop and prosper is but poorly represented in our Diocesan Archives, probably in consequence of the absence from St. Louis of Bishop Rosati, the recipient and conservor of almost all the documentary material we possess. Hence our chosen method of historical procedure of letting the actors in the drama speak for themselves precludes a fuller and more intimate treatment. 2) There exists a very beautiful though somewhat diffuse account of these activities drawn from the archives of the Vincentian Fathers, of which Order of religious the founders of the La Salle Mission were distinguished members, a work in two volumes, composed and published by one who was thoroughly familiar with every phase of the history of the Vincentian Order, the Rev. Thomas A. Shaw's *Story of the La Salle Mission*. It is a book of varied and perennial interest. All our readers desiring an exhaustive account are herewith referred to the pages of Father Shaw's sympathetic volumes.

The story of the La Salle Mission begins with the visit of Father James Marquette to the village of the Peorias, a branch of the great nation of the Illinois in 1673, on his return from the voyage of exploration down the Mississippi River.¹ Here the first baptism was administered in the country of the Illinois. To this place the sainted missionary tried hard to come again after the winter of 1673-1674. But he was prevented, attacked by disease and detained at a place within the present site of Chicago. His faithful Indians ministered to him and prayed with him for his recovery; and in Holy week, 1675, Father Marquette was once more with his beloved Illinois at the original village of the Kaskaskia. The new mission was placed

¹ Shea, J. G. Discovery and exploration of the Mississippi. Marquette's narrative. Albany, 1903.

under the patronage of the Immaculate Conception. It was situated on the Illinois River at the foot of Starved Rock,² upon which La Salle later on directed Tonti to build Fort St. Louis. This remained an Indian Mission long after the Kaskaskia Indians had migrated southward to their new home between the Mississippi and Kaskaskia Rivers, where the Kaskaskia Mission was to attain such wide celebrity. Fort Creve Coeur, or Broken Heart, was built on the east side of the Illinois River, a short distance below the outlet of Peoria Lake. Here the Franciscan Fathers, and later on the Jesuit Fathers labored most faithfully for the conversion of the Indians of forest and prairie until the suppression of the Society of Jesus in all French possessions in 1763, brought disaster to all the western missions. The Black Hawk War in 1832 finally drove out the remnants of the once powerful tribes and opened the country to the settlement by whites. This was six years before the arrival of the missionary Fathers of St. Vincent de Paul, Fathers John Blasius Raho and Aloysius John Mary Parodi. The outward circumstance that led to the early settlement of northeastern Illinois was the construction of the Illinois and Michigan Canal, connecting the great lakes with the river system of the Mississippi Valley.³ The Illinois River was navigable from Ottawa in La Salle County to its mouth. In Indian times the headwaters of the Illinois River flowing southeast, and of the Chicago River emptying in Lake Michigan were connected by a portage, a road over which the canoes were carried. By connecting the two rivers and deepening and widening the channel, a canal would be obtained, the value of which seemed immeasurable. The work began simultaneously at Chicago and at La Salle on the Fourth of July, 1836. The construction of the canal brought thousands of hardy, industrious men into the country, about three-fourths of whom were Irish Cath-

² Many legends cluster around Starved Rock; one of them is critically dissected by Elmer Baldwin in his History of La Salle County, Chicago 1877.

³ Very great results were expected of this Canal. As early as August 6, 1814, Niles' Register suggested the plan: "By the Illinois River, it is probable that Buffalo, in New York, may be united with New Orleans, *by inland navigation*, through lakes Erie, Huron and Michigan and down that river (Illinois) to the Mississippi. What a route! How stupendous the idea! How dwindles the importance of the artificial canals of Europe, compared with this water communication. If it should ever take place, (and it is said the opening may easily be made) this territory (Illinois) will become the seat of an immense commerce, and a market for the commodities of all regions." vol. vi., 398. Governor Bond in 1818 brought the project before the first session of the General Assembly.

olics.⁴ The chief stations comprised in the general designation of the La Salle Mission were La Salle, Ottawa, Dayton and Marseilles in La Salle County; Lacon in Putnam County; Virginia in Cass County, Peoria and Kickapoo in Peoria County, Pekin in Tazewell, Pleasant Grove and Black Partridge, eleven stations for two priests, who were to reside at La Salle.

The entire district lay within the jurisdiction of Bishop Rosati of St. Louis.⁵ Occasional excursions to one or the other place had indeed been made by Fathers Lefevere, St. Cyr, George Hamilton, and the Jesuit Father Van Quickenborne. But the real planting of these missions was the work of the Lazarists Raho and Parodi. John Blase Raho, a native of the Kingdom of Naples, probably made his studies at the Central House of the Vincentians at Naples, where he entered the Congregation of the mission, and was ordained. He was sent to the American mission by Father Odin, and arrived at the Barrens on the 16th day of November, 1834. Soon after his arrival Father Raho became Pastor of the Congregation at Barrens.

Father Raho's faithful companion, Aloysius John Mary Parodi, was a native of Genoa, as we learn from a letter of Father Timon, C. M. Born in 1811. He joined the Lazarists in America, December 5, 1835, was ordained priest by Bishop Rosati in the new Church of the Barrens on November 1, 1837. Going to La Salle in 1838, he remained there until May, 1846.

It was about Christmas time, 1837, that one of the contractors on the Illinois Canal, William Byrne, appeared before Bishop Rosati at St. Louis and asked for missionaries for the hundreds of Irish Catholics dispersed in northeastern Illinois, especially in the various camps along the Canal. The Bishop gave assurance that missionaries would be sent at once. The Congregation of the Missions, of which Father John Timon, C. M.,⁶ himself an Irishman, was then Visitor, was to

⁴ The tide of immigration that had set in on the prairies of Illinois in 1832, was now made up very largely of Irish Catholics and a little later of hardy farmers from German lands. To these vigorous elements the State of Illinois owes a great part of its prosperity. An exhaustive history of "Early Immigration in the West" would form a most valuable and interesting work.

⁵ Since the coming of Bishop DuBourg to St. Louis all Illinois was practically under the jurisdiction of the ordinary residing at St. Louis; but since June 17, 1834, the western half was formally united with that diocese.

⁶ John Timon, born in Conewago, Pa., of Irish immigrants, February 12, 1797, became a member of the Congregation of the Missions, then the Superior of the Seminary of St. Mary at the Barrens, then Visitor of the Order, Vicar General of St. Louis, and lastly Bishop of Buffalo, New York, Sept. 5, 1847.

furnish the men. La Salle village was to be the center of the missions, and the Pastor of the Barrens was selected to carry out the work and received Father Parodi as his assistant.

On Thursday, March 22, 1838, they started on their journey of 400 miles, from St. Mary's Landing on the Mississippi to La Salle on the Illinois. Remaining over Sunday at St. Louis, to say Mass and pay their respects to Bishop Rosati, the messengers of the Gospel touched at Peoria, and arrived at Peru, midnight, March 29. Accompanied by a large procession of the inhabitants of Peru and La Salle, they crossed the bridge that separates the two places, amid the glaring light of five hundred torches, and the music of flutes and fifes and drums. "Garry-Owen" was the tune to which the procession marched along; on arrival at the Byrne mansion in La Salle an address of welcome was delivered by the little daughter of Mr. Byrne; then the crowd gave a hearty cheer to the missionaries and deep silence again enveloped the little town.

But bright and early in the morning the Catholic people came to assist at the first Mass to be offered up in La Salle. In the largest room of the house a temporary altar stood prepared, at which Father Raho first, and then Father Parodi said Mass. The room was crowded. Passion Sunday was announced as the day of the public inauguration of the La Salle Mission. Hearty and generous as the reception of the Fathers was, the outlook must have seemed bleak and almost hopeless. The country round about for miles and miles was still in its primitive beauty and loneliness. Then, as Father Shaw⁷ says, "the consideration of the vastness of the field to cultivate would thicken the gloom and depress the spirit." Within its boundaries were the counties of La Salle, Lee, Bureau, Grundy, Henry, Knox, Stark, Putnam, Marshall, Peoria, Tazewell, McLean, Sangamon, Macoupin, Cass, nearly one-third of the area of the great State of Illinois. . . . Over that extensive area were scattered a multitude of sheep that had no shepherd" except themselves. And their resources were to be found in themselves alone and in the spirit of generosity they would cultivate among their long forsaken people. But God was their Comfort and Help in all difficulties and perplexities.

Father Timon's choice of Raho and Parodi proved a most excellent one. For five months, from March to August, the good Fathers made

⁷ My article is based upon the researches of Father Thomas M. Shaw, C. M., as handed down to posterity in the "Story of the La Salle Mission," Chicago, M. A. Donohue & Co. Most of my excerpts from Father Raho's letters and statements are taken from this book.

their home with Mr. Byrne, in a room which served as bedroom, sitting-room, study-room, recreation hall, and chapel on weekdays, and on Sundays also, until the largest room in the boarding house of John Hynes could be secured, for the House of God among his people. On Passion Sunday Father Parodi sang High Mass, and Father Raho preached the sermon. The preacher announced, among other points: "On week days we offer the Holy Mass in our common room (in the house of Mr. Byrne); on Sundays in fine weather, in the forest, and in bad weather in the house of John Hynes."⁸ After services thirty children received Baptism at the hand of the Superior of the Mission.

On Maundy Thursday there were sixty communicants, on Easter morn there were one hundred and forty.

But the Lord God was not always to make his home in a borrowed room, amid such poor surroundings. A real church, a true house of God was to be built from the offerings of the faithful. Up and down the Canal Father Raho, therefore, went, stopping at the camps, the boarding houses and at the shanties along his way, and he everywhere found willing hands, and generous hearts; but also many a sad disappointment. Father Raho himself gives us a glimpse of his experiences. Writing to the *Annals of the Propagation of the Faith*, he says:

Seeing we could not continue without a church, day and night I was wrapped up in thought. At first everything seemed to smile upon the enterprise. A Protestant gave his word for an acre of ground and for \$500.00. Other Protestants, desirous to rival our Catholics in zeal, showed themselves very generous in their contributions. The number of brick necessary for the church, had been ordered: all things were ready; and as I was about to commence the buildings, news came that the ground given did not belong to the giver (Bangs), and that this fellow, far from being prepared to send me the promised sum, \$500.00, had fled the country, carrying away \$9000.00, the hard earnings of the poor canallers he had employed; and therefore, the contributions promised by these good people.⁹

Bowed down by this stroke of adversity, but more on account of the losses of his people than his own, Father Raho did not give up

⁸ *Shaw*, l. c. vol. I, p. 30.

⁹ "Annals of the Propagation of the Faith," vol. 1, cf. *Shaw*, 1, p. 34. A. H. Bangs was a rascally contractor and banker at La Salle. It was he that gave Father Raho the deed to a lot he did not own, and the promise of \$500.00 he did not intend to pay. Having gathered in at least \$9,000.00 of the hard-earned cash of Father Raho's confiding parishioners, the bloodsucker absconded; but was caught, and tarred and feathered by the enraged people, yet escaped lynching through the influence of two stalwart Irishmen, Thomas Cavanaugh and Captain Kennedy. The money was not recovered.

to despondency, but renewed his determination to build a church, if not of brick, then of wood. As Father Shaw says:

Experience in the old log seminary of Saint Mary's, the Mother House at the Barrens, and in the cabin of their host, had taught the missionaries that few constructions, when properly laid down and put together for solidity, ease and charms of home, could surpass a log building. Was the cost of erecting a log church taken into consideration? It would not be heavy. The material in timber was on the bottom and uplands; groves of elm, white and black oak. The labor of felling, hauling, and hewing would be largely and generously given; thatching and plastering would only be an item; and at comparatively small cost, the structure to God and souls would rise.¹⁰

The plan for a log church was decided upon.

The contract of building the church, continues Father Shaw, was let out to Mr. Madden, the chief carpenter in the mission, not without pretensions to a style of architecture quite original. The material for building was to be of log, roof straw, flooring of oak, and the interior heavily plastered. The length was to be fifty feet, width thirty, and height fourteen. The home of the missionaries would go up at the completion; built of the same material; one story high, containing a room, serving at the same time for private devotions and for a sacristy—a large room, at once dormitory, study room, reception room, and a kitchen.¹¹

The Canal Company donated the land. The resources at hand were twelve dollars.

Religion now being established in La Salle, the missionaries started out on their real work,—of visiting the scattered people, not only along the Canal, many miles eastward, but also along the Illinois River southward and to penetrate wherever they might find a Catholic settler. Such journeys would take months at a time; and involved a rather solitary life, to which the Fathers were not accustomed.

Ottawa has been called "the oldest daughter of the La Salle Mission." It is fifteen miles distant from La Salle, and is the County-seat of La Salle County. In 1838 Ottawa was a rising town, and claimed distinction as owning a fair proportion of the cultured citizens of the State in that day. An intelligent public spirit among the people in general augured very good results in regard to the financial support of a church. Here, too, the building of the Canal had brought together a number of Irish Catholics; but there was no leader among them, as Father Raho had found at La Salle in Mr. Byrne. On April 21, 1838, the missionary set out on horseback for the town of Ottawa. On his arrival the town hall was offered him for the first services and

¹⁰ Shaw I, p. 36.

¹¹ Shaw I, p. 36.

until he could secure a more convenient place. To quote the eloquent historian of the La Salle Mission once again:

A crowded house, promptly at ten o'clock A. M. on Low Sunday raised the spirits and warmed the hearts of Flock and Shepherd. After blessing the hall in preparation for the sacred mysteries, the priest began Mass. At the conclusion of the first gospel he turned towards his auditory, a mixed congregation of Catholics and non-Catholic brethren, an ordinary thing for priest and people, in the early times, and explained the power of forgiving sins, as taught by Christ and his Church. The gospel read on the Sunday furnished the subject of the discourse, in the style of the preacher, earnest, argumentative, and practical; and though an Italian, the courage with which he tried to speak the language of Shakespeare, so utterly in its origin and pronunciation foreign to the origin and pronunciation of the language of the divine Dante, carried away the audience, and sowed the seeds of conversion to the church of forgiveness of sins.¹²

The Illinois and Michigan Canal Company donated a lot 120 x 60 feet for church purposes. Father Parodi was sent to take charge of the new mission, which he did by purchasing a carpenter shop at a cost of \$230.00, to be used as a temporary church.

But the efforts of the missionaries were to extend in ever widening circles. Beardstown,¹³ Meridosia, Virginia and Springfield¹⁴ were calling for the help and comfort of religion. Father Raho writes, June 21, 1838:

I discovered about two hundred Catholics (Irish) scattered over sixty miles. For the space of a month I exercised among them the holy ministry, almost always traveled on foot, carrying on my shoulders saddle-bags containing altar necessities, and in my hand a carpet-bag, in open air, and far into the night, hearing confessions; in the day, occupied teaching catechism.

In another letter Father Raho writes:

The success of my mission eight miles from Beardstown has been, that a small church is to be built there, and five children were baptized, of whom one of Catholic parents, two of parents, one Catholic and the other Protestant, and the other of Protestant parents. That church is located in the town of Virginia, ten miles from Beardstown, on the road to Springfield, and chief town, or county seat of the new county of Cass, being the county of Morgan divided into two, Morgan and Cass.¹⁵

¹² Shaw I, p. 40.

¹³ Father Lefevere writes on October 6, 1836: "There is another congregation of Germans in Beardstown, on the Illinois River, 12 miles east of Rushville, where he (the promised missionary) could do an immense deal of good."

¹⁴ Springfield was, since November, 1838, in charge of the youthful George A. Hamilton. He remained until April, 1840.

¹⁵ Shaw, l. c. vol. I, p. 42.

Father Parodi was an honest, pious soul, but no great financier nor persevering beggar. In writing to Father Timon, the Visitor, Father Raho makes this lament:

Before I went to Meredosia I had given the directions for the building. My dear and pious companion, Mr. Parodi, during my absence, did neglect to collect the money the people had promised for the expenses. It caused the stop of the said building, and at my coming back, I found \$175.00 of debt; but through my exertions and your \$100.00, it came on tolerably well.¹⁸

But Father Parodi's leniency in regard to Church contribution was not the only trial Father Raho had to bear. The Irish immigrants had brought with them not only the glorious traditions of their religion, but also some of the warlike traditions of their respective clans. A strange spirit of rivalry between the Irish of the Blackwater and the Irish Catholic of the Ban, the men of Munster and the men of Ulster and Connaught, brought a serious disturbance all along the borders of the Canal. One party was known as the "Corkonians," the other as the "Fardowns." Religion and the chivalrous spirit of Ireland were put aside for the gratification of the inflamed passion of strife. Up and down from Ottawa and La Salle the missionaries hurried to win back these parishioners to meekness and charity. Most of the rioters were soon calmed and restored to order; but the leaders continued to foment the strife among the factions. They were arrested, tried and sent to prison. Father Raho says of them in the bitterness of his sorrow, August 13, 1838:

It is said, and in fact it is so, that they (the leaders) were worse than barbarians, savages, thirsty for the blood of their own countrymen.

Now in this town of La Salle it is not so; quiet, peaceful, sober, generally, the people attend to their own duty. But on the contrary I do not know what to do with those of Ottawa. They beat and kill their own countrymen; they destroy houses and crops, and they pretend to send away for their lives those of the north of Ireland, called "Fardowns." I am fatigued, I am tired. Would to God I could go away from among them. Though I must say that the Corkmen and the Fardowns are in the same balance. . . . May Almighty God have mercy on them. . . . Yesterday was buried a very good man who was killed by the other party "because he was not of them." It is said that the Rev. Father O'Meara, parish priest of Chicago, from the altar has pronounced upon them the maledictions of God. I would wish to be among the Indians."

But another dread visitor came to the La Salle Mission, in 1838, to try the Christian fortitude of Fathers Raho and Parodi; the

¹⁸ Letter of August 13, 1838.

¹⁹ Cf. *Shaw*, l. c. vol. I, p. 48.

cholera. As Father Shaw states in his History of the La Salle Mission:

Twenty-four hours was the term set down by the destroyer, to begin and finish his work of carnage. His power he leveled first against the dwellers in the shanties, living along the bed of the Illinois River, drinking water made up from every source, feeding on vegetables of the rankest soil, careless of what they wore, how and where they slept. Next for visitation came the crowded boarding-houses; and lastly, the range of bottom, from Marseilles to Peru, was seized and occupied, and given over to the relentless foe. . . . The plague-stricken region was, with hardly an exception, Catholic—the region where the great scandal had been conceived and born and waxed strong, and with a diabolical spirit, had drawn a few away from their allegiance to their God and Church.¹⁸

In regard to this dreadful affliction Father Raho writes to his superior:

The season here has been very sickly, and we have been very busy in visiting the sick and burying the dead, and would to God, that His holy justice was appeased. Still the people are afflicted with dangerous diseases. Day and night we both have been laboring, in order to afford the help of our religion to the poor sick. I do not know how long it will last. The will of God be done. Amen.¹⁹

During the months from July to December eighty-one of the able-bodied Catholic men of Peru and La Salle had succumbed to the cholera.

But full of faith and still undaunted the faithful servants of God labored and strove even more earnestly for the upbuilding of the kingdom of God. Amid their great sorrows and cares they opened on the first day of July, 1838, the first Catholic school of the mission. A school for boys and girls it was, taught by a good Irishman named Scully, as Father Raho writes to the Superior General at Paris. The zealous Fathers realized, what Lord Derby said, that:

Religion is not a thing apart from education, but is interwoven with its whole system; it is a principle which controls and regulates the whole mind, and happiness of the people.²⁰

"On the ridge of the valley where six years before Black Hawk and his warriors had roamed at will, arose on the Lapsley Farm the

¹⁸ Cf. Shaw, l. c. I, 51.

¹⁹ Shaw, l. c. I, 52.

"Pray for us," writes Father Parodi on the same sheet as that of the Superior, "who have no time for anything, to give us strength in order to be able to assist all those who are dying on this line."

²⁰ All our early missionaries were anxious to place a Catholic school in the shadow of the church, as soon as possible.

log school house, the humble beginning of the missionary's labors in favor of Catholic education."²¹

So long delayed by adverse circumstances the church at La Salle was at last ready for dedication, under the title of "The Most Holy Cross." Father Parodi conducted the dedication services. On Saturday evening, August 4th, the bell which Father Raho had brought from St. Louis, rang for the first time. The number of people in attendance, many coming from twelve to a hundred miles, was very great. On the 5th day of August, Sunday, both priests celebrated Holy Mass. The log house just dedicated to the service of God was the first church between St. Louis and Chicago. The following commemoration of the event was inscribed in the Baptismal Record of the La Salle Mission:

Ad majorem Dei gloriam. Die 5th Augusti anni reparate salutis 1838, quinto circiter mense, post adventum nostrum in istis regionibus, Ecclesiam hanc in pago La Salle ad honorem Dei, sub titulo S. S. Crucis D. N. J. C. fidelis populi largitate, media tribuente, pro temporis angustia, ex lignis constructam, Illustrissimi, ac Revdmi D. D. Josephi Rosati Sti. Ludovici auctoritate, Revdo. Dno. Aloysio Parodi. Cong. Missionis assistente, magno fidelium concursu, solemniter juxta Ritualis Romani praeceptum, benedixi in fidem.

I. B. RAHO, Cong. Miss.

ALOYS. PARODI, Cong. Miss.

TRANSLATION

For the greater honor and glory of God. On the 5th day of August in the year of the Redemption, 1838, the fifth month after our coming into those parts, authorized by the Most Illustrious, and Most Rev. Joseph Rosati, C. M. Bishop of St. Louis, Rev. Wm. Aloysius Parodi, and a great multitude of the faithful present, this church in the village of La Salle, built, owing to hard times, of wood, and through offerings of a faithful people, is dedicated to the honor of God, under the title of the Most Holy Cross of Our Lord Jesus Christ. For testimony of which, etc.,

I. B. RAHO, Miss.

ALOYS. PARODI, Cong. Miss.²²

As we have stated, the contracts for building the church and the Priests' residence had been given out on the same day. Both were completed about the same time. The Fathers now had their own home, as the Lord had His. The Rectory contained five rooms and a hall. The space between the logs, however, had not as yet been filled in nor the plaster put on the walls, yet the missionaries felt happy in their comfortable quarters. Its calm solitude was to their taste.

²¹ Shaw I, p. 60.

²² Father Shaw's transcript of this document is marred by a number of misprints, which we have corrected according to the copy furnished by Father Raho himself in his Report to the Synod of 1839.

"The priests ate their meals at the house of Grand Mother Connerton, during the time that the church and house were being chinked and plastered with mud."²³

In regard to the spiritual condition of his people, Father Raho pours out his heart in a letter to Father Fiorillo, the assistant of the General at Paris:

Help me, sir and dear confrere, to thank the Lord for the blessings He has designed to pour out upon our ministry, and for the good among these people. Ten months ago these poor people were a prey to vice. They used a beverage, a detestable liquor they name whiskey, a very poison for soul and body. They remind one of that Nicolo spoken of in the life of St. Vincent. So extraordinary is the change, that we acknowledge it a very miracle of grace. A case of drunkenness has not been seen for five months; the Sacraments are frequently received; no Sunday dawns without witnessing at the holy table a large number of communicants. The severity of the weather by no means lessens the number.²⁴

Father Raho was an accomplished musician. The organ was his favorite instrument. One of his first endeavors, therefore, was to form a choir for the musical service. On Christmas morn or rather at midnight the choir had its first grand opportunity. Father Raho, writing to Father Fiorillo at Paris, thus describes the La Salle Christmas of 1838:

The feast of Christmas has been celebrated in a very affecting manner. At eleven o'clock Christmas Eve, the bell tolled, announcing the commencement of the office. Lauds were sung first, afterwards the Mass, during which select pieces of music, simple in composition and solemn in tone, accompanied with instruments, were executed, producing on the assembled worshipers a great effect. At the moment of the elevation, from every side of the chapel were heard fervent sighs, which moved us to tears of joy and consolation; for they gave evidence of piety and elevation of all hearts at the remembrance of the great mystery and birth of our Savior among men. At dawn many Low Masses were offered up; at noon High Mass was celebrated, and in the afternoon Vespers and Benediction of the Holy Sacrament took place. An immense concourse assisted at all devotions. The protestants present were singularly affected.²⁵

The next important activities of Father Raho and his companions were the care for the orphans whom the great plague had left to their charity.

Divine Providence afforded the means to save these poor orphans, writes Father Raho. In the meantime, whilst I ran through the people of La Salle and Ottawa to pick them up, seven or eight had fallen victims to misery. Of the number of those then in my charge and in a most lamentable condition, two

²³ Shaw I, p. 70.

²⁴ Shaw I, p. 71.

²⁵ Shaw I, p. 75.

are already at St. Louis in care of the Sisters of Charity; a third is with the Madames of the Sacred Heart; a fourth with the Sisters of Loretto; three more are in the homes of as many pious and charitable families.²⁶

A pious union, called the "Confraternity of Charity" was formed for the purpose of giving aid to the sick.

Both corporally and spiritually; corporally, in offering nourishment and giving necessary medicine during sickness; spiritually, in affording at the proper time, aid to receive the divine Sacraments of Penance and the Eucharist, to dispose the sick, in danger, to die well, and the ailing for the future, to live well.²⁷

Father Raho's official report to the Synod of 1839 states: "In La Salle a Hospital and in Ottawa an Orphan Asylum under the directions of the Sisters of Charity are to be erected, grants of land having been made for the purpose." But both projects failed for want of means.²⁸

From Father Raho's report to the Bishop, dated December, 1838, we will cite the following statistics concerning La Salle and Ottawa:

Baptisms numbered	95
Conversions to the faith.....	4
First Communions	20
Paschal Communions	500
Marriages	7
Deaths	85
Total number of souls.....	1000 ²⁹

From the same report we gather a few other interesting points:

Ottawa, La Salle County, Ill., church to be commenced this (coming) year under the invocation of the Holy Trinity, attended every first and third Sunday of the month.

Dayton, La Salle County, attended every five weeks. Marseilles, La Salle County, the same.

Lacon, Putnam County, four times a year.

Virginia, Cass County, church to be erected under the invocation of the Blessed Virgin, attended four times a year.

Several other stations are visited by the Fathers of La Salle on the line of the Canal and Railroad.

This Report is signed J. B. Raho and L. Parodi.³⁰

Among our papers and documents we have found the Report made by the Superior of the La Salle Mission to the Synod of 1839, dated

²⁶ Shaw I, p. 77.

²⁷ Shaw I, p. 81.

²⁸ Archives, Catholic Historical Society of St. Louis.

²⁹ Archives, C. H. S. of St. Louis.

³⁰ Archives, C. H. S. of St. Louis.

March 29. It is a resumé of the labors and successes of the missionaries during the first year of their incumbency of the La Salle Mission. As it is the only original document from the hand of Father Raho, we have found in our Archives, we will give it entire in a literal translation from the Latin:³¹

The Parish of the Holy Cross in the town of La Salle, La Salle County, Illinois.

This Parish was founded in 1838. Not a few Catholics who were employed at the public works, lived scattered about like sheep without a shepherd. Having received from the Most Reverend Bishop of St. Louis both blessing and canonical mission, and, accompanied by the Reverend Aloysius Parodi, I came here. I found no sign of religion in these places, no church, no chapel was there. For about four months the sacred mysteries were celebrated and the bread of life broken to the faithful each Sunday and Holy day, sometimes in the open, sometimes in a private room. At last, after many labors, a church was built and solemnly blessed by me, the undersigned, on the 5th day of August.

J. B. RAHO, C. M.

1. This Parish is placed under the patronage of the Holy Cross in the County of La Salle, in the State of Illinois, about 360 miles from St. Louis.
2. The ordinary residence of the Pastor is near the church in the same County. Rev. A. Parodi is my assistant and has his abode with the Pastor.
3. On account of hard times the church was built of squared logs, with a length of 50 and a width of 20 feet. There is a bell and also a baptismal fount, a confessional, with a tabernacle for the Blessed Sacrament, which is preserved at all times, and the record books of baptisms, marriages and burials.
4. The Parish does not own a Cemetery.
5. Two rooms of squared timbers form the Parochial Residence.
6. The Parish owns no farm.
7. It is impossible to give a census as required by the Roman Ritual. Almost all our Catholics are laborers, and have no permanent place of abode, so that they might be called rather strangers, than inhabitants.
8. All the Catholics in this Parish speak English.
9. The word of God is announced every Sunday morning, always in English. High Mass and Vespers are held only on solemn Feast days. On other Sundays the Rosary is recited in place of Vespers; a simple instruction is given, followed by Benediction of the Blessed Sacrament. Every first Sunday the Way of the Cross is held in place of the Rosary devotion. Catechism is taught the children every Sunday before Mass.
10. There was a Catholic School here, in which were gathered about forty pupils, but owing to the cholera and the lack of a teacher, it had to be suspended.
11. The Sodality of Charity (Holy Cross Catholic Association for charitable purposes) flourishes in this Parish.
12. Our missionary stations will be enumerated at the end.

³¹ Archives, C. H. S. of St. Louis.

13. The church could not contain the multitude of the people, but the addition of a new part rendered it sufficiently capacious. There are three laymen who sing in choir, and four who play musical instruments.

Here follows under the title, "Public Documents," the account of the dedication of the Church of the Holy Cross, which we have already given in its proper place, and another account, concerning the erection of the Stations of the Way of the Cross. Then follows the "*status animarum in Parochia S. Crucis et missionibus annexis*," which we will give in full:

NAMES	NO OF SOULS	VISITED	NOTES
La Salle, <i>Holy Cross</i>	1200	every Sunday	church built
Ottawa, <i>Holy Trinity</i>	500	every 2nd Sunday	church built
Dayton	100	every 6th Sunday	
Marseilles	200	every 6th Sunday	
Peoria, <i>St. Philomena</i>	200	once a month	church a-building
Kickapoo, <i>St. Patrick's</i>	100	four times a year	church a-building
Lacon	30	four times a year	
Pekin, <i>St. Lawrence</i>	60	four times a year	church a-building
Pleasant Grove	50	four times a year	
Black Partridge, <i>St. Raphael's</i>	200	often	
Virginia, <i>Annunciation</i>			
Beardstown			
Jacksonville			
Shelbyville			

After Father George Hamilton's appointment to Alton, April 18, 1840, the missions of Springfield were also placed in care of Fathers Raho and Parodi.

The course of events now brings us to the chief city of the Illinois Valley, the *Pimiteoni* of the Red man, called Peoria. Marquette tarried here for a while; the Franciscan Father Louis Hennepin reared a log church here, and La Salle established his *Creve Coeur*. The Jesuit Father James Gravier, V. G., arrived in 1689, and the baptisms in four years numbered 206. The Lazarist Fathers came about 150 years later, touching at Peoria in March, 1838. A new era was about to begin in the land that bore a special blessing from the hands of Father Marquette: The Superior of the La Salle Mission, writing to the Superior General, Nozo, at Paris, France, January 1, 1840, says:

When everything ran smoothly in and around the La Salle House I hunted up during last summer and autumn large numbers of Catholics scattered over the country and along the Illinois River from 90 to 120 miles southwest of La Salle, embracing people of different nationalities. The most desirable are found at the villages of Pekin, La Salle Prairie, Kickapoo, Black Partridge, and Lacon; the three last mentioned had never before seen a priest. At Peoria

Catholics are like the gleanings of the harvest, exceedingly few, and the object of the meanness of the Presbyterians. However, in the court house I offered the Holy Mass and preached in presence of our select few, and a large number of Protestants. The sect of Presbyterians have a school that by no means meets the wishes of the citizens. Accordingly the people have urged me to put Sisters in their places. Indeed many of them have offered me ground, on which to build a convent, which may be occupied either by the Sisters of the Visitation or by those of the Sacred Heart. If the plan, of which I have informed Bishop Rosati is feasible, it shall certainly give an impetus to the propagation of our holy religion.²²

In another letter Father Raho states:

There is a goodly number of Catholics in and around Pekin, the chief town of Tazewell County. Last October, 1839, the people of Pekin, without distinction of creed, came together, and unanimously resolved to build a Catholic Church, and conferred with me and Bishop Rosati, who spent a day among them, on the importance of the project.²³

The Church in Pekin was built and named St. Raphael's. Father Shaw thus sums up the results of Father Raho's missionary labors in the outlying districts:

Above the town of Pekin, on the left bank of the Illinois or rather Peoria Lake, is *Black Partridge* of the early days—now no longer on the map—quite a center for German and French Catholics. "So numerous," writes the son of St. Vincent, "that a chapel is needed, which I intend to build of timber the coming Spring, and would now commence had I the money. The French and Germans—among the latter are many of the Anabaptist sect—shall use it in common." The building was erected and named St. Raphael's.

Kickapoo, in Peoria County, on the same side of the river, about five miles inland, claims special and lengthy notice from the ubiquitous missionary. "I have taken special care of the Kickapoo Catholics, because they were more exposed to heretic attacks than the others, and notably from the attacks of the so-called Church of England bishop, who tried to instil into them the poison of his error. I judged, therefore, that the presence of the priest would be more necessary there than anywhere else, accordingly I ministered to these good people every month, making a speciality of explaining the doctrine of the Church. To my instruction, led by curiosity, a great number of Protestants came, who gradually opened their eyes to the truth, and laid aside their prejudices, with which they had grown up, against Catholics. Then, to the satisfaction of all, I proposed to build a chapel. A Catholic and a Protestant each offered a lot—I accepted the offer of the Catholic as more beneficial, and affording me the means to encircle the chapel with a cemetery. Measures were immediately taken and the corner-stone of the chapel, or if you wish, the church, was laid the first Sunday of last August, 1839, after celebrating the Holy Mass in a neighboring house, fitted up for the occasion. At the appointed hour for the corner-stone laying, I was on

²² Shaw, l. c. I, 86.

²³ Shaw, l. c. I, 88.

the spot, began to explain the ceremonies to the people who were in crowds; when our non-Catholic fellow citizens came up and said to me, that they desired, as the Catholics to have a share in my instructions, and the chapel would be too small to contain the Catholic and non-Catholic people. I was obliged to broaden the foundations.³⁴

The church at Kickapoo was placed under the patronage of St. Patrick, the Apostle of the Irish people. The dedication took place on August 4, 1839. The edifice was of stone. This authentic account will naturally destroy the legend that the little stone chapel in the cemetery at Kickapoo, on the road from Brimfield to Peoria, is the oldest church now standing in Illinois.³⁵ It was, indeed, built by Father Raho, but not in 1827. The correct date given by Father Raho himself is 1839. Kickapoo is today a village of about 200 souls, and only recently received a new church.

The Fall of 1839 brought great joy to the hearts of our missionaries; first the addition of Father Cercos to the missionary band and then, the visit of Bishop Rosati and Father Timon to La Salle. Father Raho thus records the arrival and its purpose:

At La Salle, our ordinary residence, we welcomed last October 13th, 1839, Bishop Rosati and our Visitor, Father Timon. During the ten days the Bishop remained, he administered confirmation to fifty-eight persons, chiefly grown people, four of them converts I baptized last Holy Week. On the Sunday within the octave of our holy founder, Saint Vincent, the patron of our Confraternity of Charity, thirty-two of our children made their first communion, and the association of charity in a body approached the Holy Table. Directly afterwards confirmation followed, the good Bishop and Father Timon having previously preached for them a mission of eight days.³⁶

The same year the mission was strengthened by the arrival of Father Estany, giving the church-builder and organizer more freedom to explore the forests and prairies, the creeks and hollows of his wide domain for the only treasures he really cared for, Catholic settlers.

³⁴ *Shaw*, l. c. I, 89.

³⁵ Catholics of Kickapoo, a Peoria county village, claim the oldest church in Illinois. The first little stone building was erected in 1827 in the middle of the cemetery on the road from Peoria to Brimfield. Catholics from Peoria and little towns around Kickapoo, went over the rough roads to assist at Mass in the little stone house. The Rev. Father Raho of the Congregation of the Missions from Peru built the little church.

From a recent newspaper report. All correct except the date, which should be 1839. Father Raho never saw any of northern Illinois before the Spring of 1838.

³⁶ *Shaw*, l. c. I, 91.

Father Jerome Cercos was born at Regasa, Spain, January 30, 1812. He entered the novitiate of the Vincentians at Madrid and there received Holy Orders. He arrived at the Barrens November 27, 1838, an exile from Spain. Father Cercos died at Cape Girardeau, Mo., March 28, 1845.

Father Enbaldus Estany, another exile from Spain, was ordained in Madrid, and came to the Barrens November 27, 1838. He was sent to La Salle, August 20, 1839, recalled April 23, 1840, and was sent to Texas, on May 3, 1840.

At La Salle a plot of ground was bought and dedicated as a Catholic Cemetery. In the year 1840 the rashness of the State Legislature brought bankruptcy upon Illinois. The monetary difficulties were, of course, severely felt by the missionaries who were constantly making expenses for buildings necessary in the various towns of their missions. On borrowed capital the work went on: In the meantime St. Augustine, in Knox County, and the neighborhood of Wyoming were visited by Father Raho, whilst Dixon and Palestine Grove were taken into the great missionary fold.³⁷ And now another great surprise came to Fathers Raho and Parodi and their two assistants: the news that Bishop Rosati had, on November 30, 1841, consecrated Peter Richard Kenrick as his coadjutor, and that this Prelate would visit the Mission of La Salle and its dependencies some time in the summer of 1842.

A new era had dawned upon the Church in the Mississippi Valley, though but few, at that time, could realize it. Bishop Kenrick arrived at La Salle on Saturday, July 23, and was enthusiastically welcomed by priests and people. The next day twenty-two members of the Church were confirmed. Black Partridge, in Woodford County, was next visited, where twenty-three, all Germans, were confirmed on July 28th. Kickapoo, an inland village, was reached on July 30. On the next day sixteen were confirmed. In Peoria only six received the sacrament. On July 3rd Bishop Kenrick departed from Peoria to St. Louis.

At the Fifth Provincial Council of Baltimore the erection of the diocese of Chicago, including all the State of Illinois, was proposed to the Holy See. The proposal was approved by Rome, and the Right Rev. William Quarter was consecrated first Bishop of Chicago on Sunday, March 10, 1844. With this change we must take leave of the flourishing mission of La Salle and its dependencies. They had ceased to be a part of the Diocese of St. Louis under Bishop Rosati.

³⁷ Shaw, l. c. I, 94.

And now it is time to put an end to our wanderings through the early missions and parishes of the Northeastern Part of the Diocese of St. Louis under Bishop Rosati.

Bishop Rosati's administration was the formative period of the Church in the Middle West. The northern part of Illinois, as well as the eastern part of Iowa owe him the first planting of Christianity within their respective borders. Urgent calls came from all sides; and nobly did Bishop Rosati respond to each call. Although the field was so vast and the laborers so few, the great prelate always found a way of supplying the most pressing needs. With admirable clear-sightedness he always fixed on the real point of vantage. Being himself ever ready for any sacrifice or hardship, he expected the same willingness of all his priests. They were not all, as we saw, men of heroic mold, those pioneers of the Church in Northern Illinois, yet they all carried within themselves the pearl of great prize, the gift of a strong and lively faith, received from Heaven, and the zeal and singleness of purpose instilled into their hearts by the heroic first Bishop of St. Louis, Joseph Rosati.

A beautiful legend, probably founded on fact, pictures the saintly Father Marquette as blessing all the hills and valleys and lovely prairies along the borders of the great rivers, on the bosom of which his fragile canoe went gliding along, the rushing Wisconsin, the majestic Mississippi, the turbid Missouri, which he only touched at its mouth, and, on the home voyage, the limpid Illinois, blessing the lands inclosed within the borders of these noble water-ways, with a special benediction of the Holy Cross, to make and to keep them fruitful and prosperous, the home of a happy, teeming, population, and, above all, one of the chosen domains of the Kingdom of God on earth. Who can doubt that such a blessing rests upon the lands which now form, in whole or in part, the archiepiscopal Sees of Dubuque, Chicago and Milwaukee, the episcopal Sees of Davenport, Alton, Peoria and Rockford, not to mention the spiritual mother of them all, the Rome of the West, St. Louis, all centres of Christian culture that were built up and evangelized within less than a hundred years.

And when we consider by whom the foundations of this marvellous work were laid, we are forced to say: truly this was the hand of God. For the means employed and the persons engaged in the work seem utterly insufficient to explain the mighty change.

The great History of Rome, by Theodore Mommsen, regarded by many scholars as the greatest of all, consists of volumes I, II, III and V, the fourth volume never having been published, perhaps never

written. When asked by one of his students for a reason of this strange fact Professor Mommsen replied: It has ever been my endeavor to explain all events by natural causes. Now my fifth volume shows in detail the existence and manifold activity of the Christian Church. Up to the end of the third volume there is no trace, as yet, of this great institution. It must, therefore, have originated in the very period I had reserved for my fourth volume, the reign of Augustus and his successors.

But how the Church came into being remained a mystery to me, altogether inexplicable by natural causes. As I could not accept the theory of a divine interposition, I felt unable to give a true account of these events: Hence my fourth volume of the History of Rome never appeared.

But does not that prove, replied the student who was a Catholic, that there was a divine interposition?

Indeed there was: and so we also must feel the presence of the hand of God in all the events and vicissitudes that helped to prepare the ultimate glory of the Northwestern Part of the Diocese of St. Louis under Bishop Rosati.

(REV.) JOHN ROTHENSTIENER.

St. Louis.

CENTENARY OF ST. MARY'S COLLEGE, ST. MARYS, KENTUCKY

Saint Mary's College, Saint Mary, Kentucky, the oldest Catholic college in the State in point of continuous existence, and the only Catholic college in the commonwealth which confers the degrees of Bachelor and Master of Arts,¹ celebrated its Centennary in June, 1921.

Saint Mary's is situated in the very cradle-land of Catholicity in the West. The spreading of the true faith in the modern states of Indiana, Illinois, Wisconsin, Missouri, and Ohio, as well as in other states west of the Alleghanies, is but the developed "Mustard Seed" primitively sown in Marion County, Kentucky.² In consequence of this, together with the fact that many in those states trace their ancestry to the early Catholic settlers in this state; and furthermore, bearing in mind that the history of Catholic education in the "Dark and Bloody Ground" might prove of interest to many, this sketch is submitted to an indulgent public.

Geographically, Saint Mary's College is situated in Marion County, Kentucky, on the Louisville, Knoxville and Atlanta division of the Louisville and Nashville Railroad, sixty-two miles south of Louisville and five miles west of Lebanon, the county seat. To enhance the truly enviable location of the college, it need but be stated that it is bounded on all sides by a litany of places whose names suggest a voluminous record of pioneer activities. It is in the very heart of the land hallowed by the feet of the Saintly Charles Nerinecx³

¹In 1837, at the instance of John Finn, of Franklin, Kentucky, who was a member of the State Legislature and whose son attended Saint Mary's, application was made to the Legislature for a charter embracing the power to confer degrees, and the necessary bill was promptly passed, being signed by Governor Clark, who also had a son at Saint Mary's at that time.

²Previous to this period of intensive activity to establish the Faith of our Fathers in these parts, the Indian Missions as everyone knows, had flourished in Illinois, Indiana and Ohio. The Kentucky Missions may be regarded as the second stage of Catholic activity in the West.

³The Reverend Charles Nerinecx was born October 2, 1761, in Brabant, then a province of the Netherlands, but at present, embraced in the territory of Belgium. He was ordained priest November 4, 1785, by Cardinal de Frankenberg, the Archbishop of Mechlin. At the time that the French Revolution sent its infidel and ravaging armies into the Netherlands, he was ministering to the

and numerous other early missionaries, among them the scholarly Father Stephen Theodore Badin who holds the distinction of being the first priest to be ordained in the United States.⁴

needs of the faithful in the country parish of Meerbeek. His strong allegiance to the Church, despite the wavering of even his superiors, resulted in his being accused and a warrant was issued for his arrest. After dodging the human dogs of the Revolution for a period of seven years, during which time he looked after the welfare of those who still professed the true Faith, he decided to leave his home and his native land for the mission fields in the new world. On the evening of July 2, 1805, he arrived in Kentucky at the cabin of Rev. Stephen Theodore Badin and then it was that he began his real life work. We refer the reader to the most excellent biography of Father Nerinecx, written by the Reverend Camillus P. Maes, for a full sketch of the apostolic labors of this zealous missionary priest in Kentucky. We wish to record but one fact which shall forever link his name with the early missions in Kentucky and that is the establishment of the Order of the Sisters of Loretto through his fervent efforts in 1812. The mother house at Loretto shall stand as a monument to the memory of one who labored as a Paul and lived as a St. Francis of Assisium.

“The Reverend Stephen Theodore Badin, who has been justly called the “Apostle of Kentucky,” was born in France where he lived till early manhood. He was advanced to subdeaconship in the pursuit of his holy calling when the persecution of the Church by the rabid element caused his departure from his native land. He arrived in the United States in April, 1792, and was greeted with a hearty welcome by Bishop John Carrol, the then patriarch of the land dedicated to the Blessed Virgin. He completed his theological studies at Saint Mary's Seminary in Baltimore and was ordained priest on May 23, 1793,—the first priest to be ordained in the United States. He was appointed to the missions in Kentucky and arrived early in September, 1793. For the next ten years, we find him alone in these fields laboring day and night to preserve the Faith among the early settlers. One hundred thousand miles on horseback is the estimate given of his travels in visiting the scattered sheep of his fold. It was through his special interest in the matter that the diocese of Bardstown was established and also at his suggestion that Right Rev. Joseph Benedict Flaget was appointed as the first Bishop of Bardstown. After twenty-six years of vigorous labor in the Vineyard of the Lord in Kentucky, he returned to his native land where he labored with his accustomed zeal for the re-establishment of the Faith in a land where the Faith was in a decadent stage owing to the atheistic revolutionary tendencies. After ten years sojourn in his native land, he returned to America, this time to Northern Indiana and Illinois and Southern Michigan where though advanced in years and necessarily enfeebled by his early exertions and privations, he nevertheless was still able to labor zealously and he became the apostle of these parts. The ground on which Notre Dame University to-day stands was purchased by Father Badin in 1830, being used in those days as a centre of quite a range of missions in these regions. He returned to Kentucky in 1837 and six years later, he celebrated the golden jubilee of his priesthood at Lexington, the occasion being a notable event in the annals of the Church west of the Alleghanies. In the eighty-fifth year of his life and the sixtieth of his priesthood he passed away at Cincinnati where he spent the closing years of his life. The Church shall ever cherish the memory of Father Badin.

Evidence of the truly Catholic nature of the place is found in scanning the list of towns within a stone's throw of the college, as one might say, in these days of the aeroplane and automobile. Twelve miles away is Holy Cross, where was built the first church west of the Alleghanies and where to-day, a century later, one of Saint Mary's sons is fulfilling the duties of that pastorate.⁵ Five miles north is old St. Stephen's, known to-day as Loretto, where was established the first permanent mission in Kentucky.⁶ Fourteen miles distant is century-old St. Rose's Priory.⁷ Other noteworthy

⁵ During the pastorate of the Reverend William de Rohan, the Holy Cross Chapel was built in 1792. This was the first structure for Catholic worship erected in the State. For many years the Holy Sacrifice was offered up in this church but once a month as the pastor was obliged to attend missions elsewhere in the intervening time. While other parishes in the State were being built or building up, this parish, as if to preserve some characteristics of the early church, has not made many great strides in the matter of improvements,—it serves as a relic of the early Church in Kentucky. It is still several miles distant from a railroad station and is blessed with no good roads.

⁶ The Order of the Sisters of Loretto was founded in 1812 by the Rev. Charles Nerinckx. On the 25th of April, 1812, a ceremony took place in the church of St. Charles which was the beginning of this great Order. Three young ladies, Misses Mary Rhodes, Christine Stuart and Ann Hevern knelt at the altar of God and became novices and at the same time the nucleus of a Community which Father Nerinckx then named "The Friends of Mary at the Foot of the Cross." To-day the Order of Loretine Nuns is one of the most noted in the West and has established several colleges and many high schools and academies in the various western states. The Reverend Mother Praxedes, Mother General of the Order for the past twenty-five years, has truly been an instrument in the hands of God as her whole life so far, has been spent in the promotion of the greater good of mankind and all for the greater glory of God.

⁷ The remote cause of the appearance in Kentucky of the Dominican Fathers is to be ascribed to the Revolutionary troubles in Europe as some of the Dominican colleges were seized by the Revolutionists compelling the Fathers to flee first to England for safety and thence to America. A colony of Dominicans comprising Reverends Edward Fenwick, Thomas Wilson, William Tuite and Robert Angier embarked for the United States in 1803. For two years after their arrival in America, they were employed in the missions of Maryland and the neighboring states. The urgent call for priests in the Kentucky missions was answered by the Dominican Fathers who arrived in Kentucky in 1806 and soon after established a convent, the first of the Dominican Order in America. The land for this purpose was bought from a Mister John Waller, who, as some say, was a preacher of some reputation in the early annals of the State. Although many incidents of greater importance could be related anent this institution, it is doubted if anything more interesting could be given than that concerning the ordination of the first American priest. On Christmas Day, 1811, the Reverend Guy Chabrat was ordained to the priesthood at the Priory of St. Rose, he being the first priest ordained West of the Alleghanies. The event

places, suggestive of the Catholic impress of the early pioneers, are Gethsemane, the seat of the famous Trappist monks;⁸ Nazareth,⁹

was considered so remarkable and unique in those early days that St. Rose's church, which was the largest at that time, was chosen for the place of ordination in order to accommodate the large crowd of both Catholics and Protestants who had gathered to witness this first ordination. A school was established by the Dominican Fathers in 1808 and was discontinued later. The Priory to-day is used as a home for Novices and still possesses many characteristics of the early times which attract visitors in these parts.

⁸It seems that the good accruing to the United States in those days as a result of the French Revolution was endless as many priests who had to flee from their country came to the American missions. In 1804, a colony of Trappists in order to escape persecution by the hounds of the Revolution, came to the United States and settled in Pennsylvania. A year later, they came to Kentucky and established a school for boys in which, besides the elementary branches, were taught the many Christian virtues. It is a happy circumstance for Catholicity that our forefathers were blessed with the advantage of the Christian education and the training that was imparted by the monks of La Trappe. It may be of interest to relate the extreme rigor of the rule of the Order of La Trappe, in nowise relaxed by its followers in Kentucky, which is thus described by Archbishop Spalding: "They observed a perpetual silence; they slept on boards with nothing but a blanket for covering and a canvass bag stuffed with straw for a pillow; their hours for repose were from 8 P. M. till midnight; they took but one meal a day, and they neither ate meat nor fish, nor eggs nor butter. Their life was thus a continued penance and prayer." In 1809, the Trappists moved from the State to the western missions (Missouri and Illinois) with the hope of converting the Indians, but this new venture proved a failure owing to unforeseen conditions arising. Sickness and death so reduced their ranks that the remaining few were recalled to the mother house in France in 1812. However, they returned to Kentucky in 1848 and settled on the land they occupy to-day. An abbey, famous all over the country as the Abbey of Gethsemani, was established about this time and also a school for boys. The school burned down in 1912 and was never rebuilt. We will conclude the brief sketch of the renowned Abbey with a feature worthy of mention, namely the facilities it affords to the thoughtless and the sin-laden for temporary retirement from the world and reflection on the one thing necessary,—the salvation of their soul. Many persons make a retreat at Gethsemani every year and the names of many distinguished guests are to be found on the history-making register. The Kentucky Knights of Columbus made three retreats at this establishment during the past summer.

⁹The Society of the Sisters of Charity of Nazareth owes its origin to the thoughtful consideration of Bishop Benedict Joseph Flaget who always had the education of youth at heart, and the Reverend John B. David, the real founder of the Order. On the first day of December, 1812, two young women, Teresa Carcio and Elizabeth Wells, signified their desire to become members of a Religious Community and they were joined twenty days later by Catherine Spalding whose name was most prominently connected with the Order up to the date of her death, March 20, 1858. From this little band of devoted souls

where the Sisters of Charity are doing world-famed educational work; St. Catherine's of Sienna Academy, conducted by the Dominican Sisters, an institution which will celebrate its centennial in 1922;¹⁰ St. Joseph's College, at historic old Bardstown, whose founding antedates that of old Saint Mary's.¹¹ All these places cherish within

sprang up one of the greatest Orders of Nuns in the country. It is to be regretted that space is so limited as even to prevent us from giving a brief summary of the outstanding facts in the history of the Sisters of Charity, the very mention of whose name recalls to mind the many achievements of this renowned Order since its founding.

¹⁰ Although founded a decade after the establishment of the two Orders of Nuns already mentioned, the Dominican establishment of St. Catherine of Sienna has been able to keep pace with its predecessors and to-day ranks with the great Orders of Sisters in the West. It is located near Springfield and was founded in 1822 by the Reverend Thomas Wilson, O.S.B., who had previously established in the State of Kentucky, not only the first Catholic school for boys, but also the first seminary for the education of clerics. Among the first postulants who resolved to associate themselves together in religious community life and spend their days in forming the hearts of youth to virtue were Maria Sansbury, Mary Carico, Teresa Edelin, Elizabeth Sansbury, Ann Hill and Rose Tenley. As in the other two cases, the first year of their community life was passed in a one room log cabin. There are now in the United States many branches of the Third Order of St. Dominic founded in Springfield, Kentucky, all of which are exerting a mighty influence for the greater good and are reflecting a true splendor upon this institution which will celebrate its centennial next year.

¹¹ The establishment of a college for boys had long been in the mind of Bishop Flaget, but it was not until the year 1819 that he was able to realize his desires as he was not able to spare any priests to conduct the project until this time. In this year, the Reverend George Elder was ordained in the Cathedral at Bardstown and soon after his ordination, he became the founder of St. Joseph's College. His unselfish devotion to the interests of the school placed the institution on a firm basis in its early years. Upon his death in 1838, he was succeeded by the then Reverend Martin J. Spalding, a graduate of Saint Mary's and who later became the Archbishop of Baltimore. Among the distinguished alumni who attended during the administrations of Fathers Elder and Spalding were to be found the following: Hon. Lazarus W. Powell, Governor of Kentucky, Hon. James Speed, Attorney-General under President Lincoln's administration; Col. Alexander Churchill and Hon. Samuel Churchill of Louisville; and Governors Roman and Wickliffe of Louisiana. At the earnest request of Bishop Flaget, the control of St. Joseph's College was assumed in 1848 by the members of the Society of Jesus who were, before coming to Bardstown, established in Missouri. The Jesuits remained at St. Joseph's College till 1868. Owing to some misunderstanding the Jesuits left St. Joseph's College in 1868 and it was administered once again by the diocesan authorities. But for the fact that the college was closed for a number of years (from 1890 to 1911) it would to-day be the oldest Catholic college in the State in point of existence. The college since 1911 has been conducted by the Xaverian Brothers who also have a large school in Louisville.

their hallowed precincts fond memories of radiant service in the cause of God,—a service exemplified in the lives of their founders and successors,—memories which defy the power of tongue and pen and upon which Kentuckians reflect with just pride.

The history of the Catholic settlement where the college is located dates back to 1788. In that year some of the emigrants from Maryland made their way inland as far as the banks of Hardin's and Pottinger's creeks.¹² The omission of descriptive details which would prove uninteresting to readers in distant places is accounted by the necessary terseness of this article. For those interested in the further study of the honor, pathos, heroism and kindred sentiments enshrined in the Catholicity of Kentucky, reference is made to a notable work emanating from the pen of the late Honorable B. J. Webb.¹³

The history of St. Mary's College dates back to 1819. In that year, Father Charles Nerinecx, the great missionary of Kentucky, was anxious to provide educational facilities for boys, patterned after the school he had founded at Loretto, for future wives and mothers. With this object in mind, he purchased 311 acres of land from a Mr. Ray. The present college property is located on that original tract. When all the preliminary arrangements for the opening of the institution had been made, a disastrous fire destroyed the main building, together with four smaller ones on the place. Father Nerinecx was obliged to abandon his plans until he could raise new funds. Realizing the hopelessness of expecting help from the Catholics in Kentucky, because the early settlers were extremely poor, and were barely able to produce the necessary commodities of life, he betook himself to Europe on a fruitless voyage to seek aid for his undertaking. During Father Nerinecx's absence, the Rev. William Byrne was appointed pastor of St. Charles, as well as director of Mount Saint Mary's, the name given to the land purchased by the former. Early in 1821 Father Byrne conceived the idea of establishing a school for boys on the Mount Saint Mary's farm. Obtaining Bishop Flaget's consent to his project, he set about his new task with an energetic zeal that was characteristic of his whole life. Under adverse circumstances both as regards his flock and his own resources, he laid the "corner stone" of the present Saint Mary's. He took

¹² Numerous details relating the early emigration of Catholics from Maryland to Kentucky and their settlement on Pottinger and Hardin Creeks may be found in the able work entitled *The Centenary of Catholicity in Kentucky* by the Hon. B. J. Webb.

¹³ *Ibid.*

for his motto: "Deus providebit"—a motto held in contempt by the worldly-minded and this motto substantiated by daily prayer and sincere efforts accounts for the many happy circumstances that attended the opening of Saint Mary's.

By way of introduction to the real founding of Saint Mary's, I must mention the first of those happy circumstances which consisted in the fact that there happened to be on the premises an old abandoned distillery of fair dimensions. After having remodelled it into an excellent schoolroom, and after having furnished it with the roughest of furniture, from the pulpit of St. Charles church he announced the opening of Mount Saint Mary's Seminary.¹⁴

In the course of a few months, the zealous Father Byrne found it necessary to erect more suitable buildings. His plans were executed and the buildings were no more than up when they were destroyed by fire. Meeting with a difficulty of this nature in the embryo stages of an undertaking would have been enough to discourage the zeal of any but an extraordinary man; but Father Byrne remained undaunted. A man of implicit confidence in his fruitful motto: "Deus providebit," he resolved to rebuild at once. Phoenix-like, the college rose from its still smoldering ashes, prospered for a few years, and, as if it were necessary to try Father Byrne's courage in the crucible of adversity was again destroyed by fire. These appalling losses which would surely have disheartened most men, only served him, however, as stepping stones to higher things, and his renewed zeal resulted in the erection of more substantial buildings.

Naturally, with all these calamities occurring in the course of the first few years, one would conclude that there was but very little time between fires to fire the intellect of boys. But, according to the late Archbishop Martin J. Spalding, in his "Sketches of Kentucky," fully twelve hundred youths received training during the twelve years that Father Byrne remained at the helm. The school was regarded with great esteem by Catholic parents in all parts of the country owing to the fact that discipline was strictly enforced and moral and religious obligations faithfully impressed on the minds of the pupils.

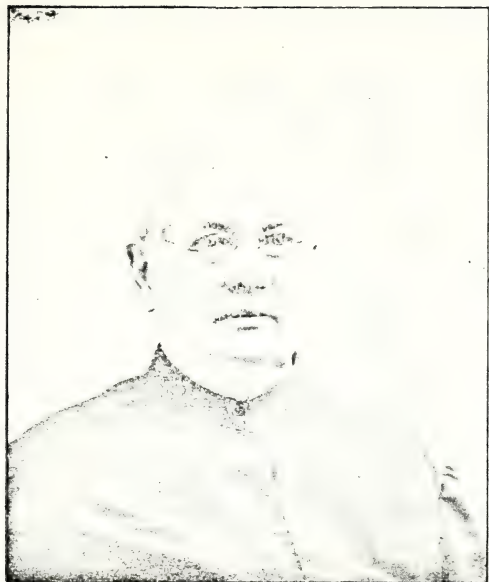
We regret to state that lack of space prevents us from giving a complete sketch of the founder of Saint Mary's. Our readers must

¹⁴ The Hon. B. J. Webb in his *Centenary of Catholicity in Kentucky* relates that Father Byrne announced the opening of Mount Saint Mary's Seminary from the pulpit of St. Charles church and he also tells many interesting incidents in connection with the early history of the college.

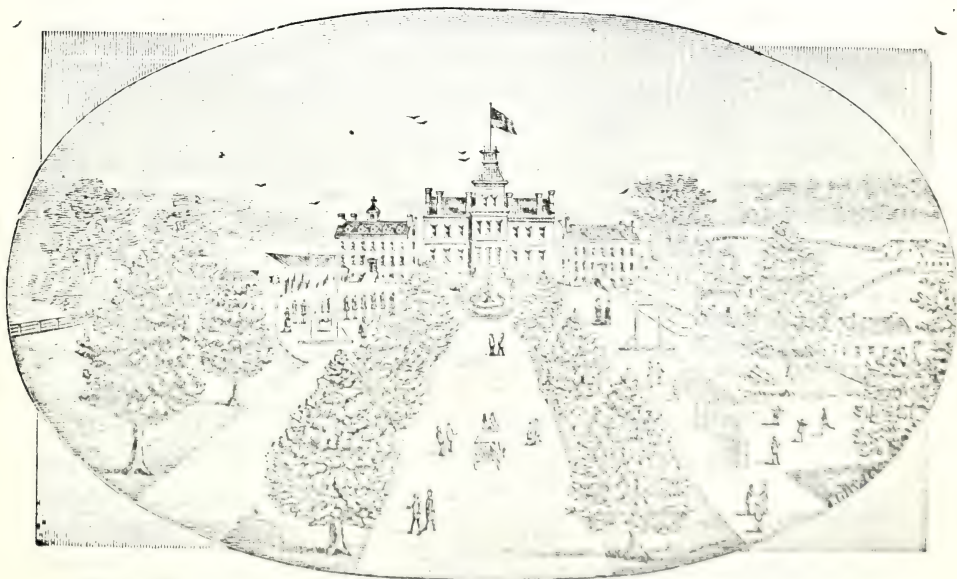


V. REV. MICHAEL JAGLOWICZ, C. R., President of St. Mary's College, Ky.,

Since 1901.



REV. WALTER H. HILL, S. J., St. Mary's College, Kentucky, from 1835 to 1848.



ST. MARY'S COLLEGE, KENTUCKY, IN THE EARLY '80'S.

be content with the meagre outline of the most important facts in his life.

Father Byrne was born in Wicklow County, Ireland, in 1780. His father died when he was quite young. After taking care of his widowed mother till his brothers and sisters could bear their share of the burden, he came to America with the hope of attaining the goal he had set his mind on since his early youth. For a while he was a student at Georgetown University, then he studied at St. Mary's Seminary, Emmitsburg, Maryland, and finally finished his course at old St. Thomas Seminary, which was under Bishop Flaget. He, together with his classmate, the Rev. Geo. Elder, the founder of St. Joseph's College, were the first priests ordained in historic St. Joseph's Cathedral and also the first priests ordained by Bishop David. This was in the year 1819. His first appointment was to the pastorate of St. Charles' church which had just been vacated by Father Nerineckx. While pastor of this church, he founded Saint Mary's College.

For a comprehensive sketch of the Rev. William Byrne, the reader is referred to a eulogy pronounced over the tomb of Father Byrne by the late Archbishop Martin J. Spalding, whom Father Byrne had labored so zealously to train up in virtue and learning and who repaid his fatherly solicitude with filial love and loyal memory. Also, we might add that the late Archbishop Spalding was not only the most distinguished student that ever entered the portals of Saint Mary's but also, with his brother, was among the first students to enter Saint Mary's and to continue his studies there for five consecutive years graduating with highest honors, in 1826. Such a brilliant student was Archbishop Spalding in his "teens," that at the age of fourteen, he was appointed the first lay professor of Saint Mary's College. The nephew of Archbishop Spalding, the Most Rev. John Lancaster Spalding, late Bishop of Peoria, relates in one of his works that his uncle was so capable and his reputation was so great that travelers between Louisville and Nashville were known to go several miles out of their way to see this wonderful boy-professor.¹⁵

If we had no facts whatever of Father Byrne's life, and if we had no record of early Saint Mary's, the fact that Father Byrne was for five years the instructor of the young Martin John Spalding and that he undoubtedly inculcated upon his mind the principles

¹⁵ See *The Life of Archbishop Spalding*, by the Most Rev. John Lancaster Spalding, D. D.

which were the foundation of his future greatness, alone would make him appear as a beacon light in the history of Saint Mary's. The life and the works of this same Martin J. Spalding, who became Bishop of Louisville, and later Archbishop of Baltimore, the See that was held by the late lamented Cardinal Gibbons, reflect true splendor upon the life of the founder of Saint Mary's and the early history of the College that boasts with just pride the memory of so distinguished an alumnus.

As a pastor Father Byrne was prompt on all occasions and especially in his visits to the sick and the dying. Neither heat, nor cold, nor flood, nor darkness was an obstacle sufficiently formidable to keep him from the bed-side of the dying. It was in the early part of the year 1833 that he was called to administer the last sacraments to a colored slave dying of the cholera which was raging at this particular period, and although he knew he would endanger his life, his great vision, "Christ Crucified," and his zeal for the salvation of souls always surmounted any obstacle and he went about administering to the dying the last consolations of religion. The day after he gave Viaticum and the Sacrament of Extreme Unction to the negress he was seized with the terrible malady and on being borne from the chapel to his bed, sank to eternal rest.¹⁶

¹⁶ Father Byrne died suddenly of the cholera at Saint Mary's College on June 5th, 1833. This deadly plague had appeared in Kentucky the year before, but it was not until the spring and summer of the following year that it ravaged that part of the State in which dwelt most of the Catholic population. Archbishop Spalding tells us in his *Miscellanea* that "the cholera came with all its fearful horrors; consternation seized upon the spirits of all. It was an awful storm which bowed down even the oaks of the forest. But there was one spirit that quailed not,—the Reverend William Byrne was ready to live or to die, as might be the will of God." Although he had many reasons to fear the cholera as he had been subject to a complaint of a chronic nature and very similar to the then raging fatal disease, there was no faltering on the part of the good priest whenever anyone was in need of the consolations of religion and he was ever ready to go wherever he was needed despite every danger. On Monday, June 3, 1833, he was called to a negro woman who had been attacked with the disease and he administered the last sacraments to her. He again visited the house of this negro woman the next day and found his spiritual patient a corpse. Returning late at night with the seeds of the disease in his own system, he had reason to fear that it would cause his death, although he probably did not think he would die as suddenly as he did. He arose the morning of June 5th at the usual time, and although weak and suffering intensely, he offered up the great sacrifice of the Mass for the last time and was borne from the altar to his bed. Five hours after the termination of the hallowed sacrifice, he offered up the sacrifice of his life. And thus closed the life of this heroic priest of God,—this priest who understood the agony in the Garden and

He died a most edifying death,—a death emblematic of his firm faith, his sweet sincerity and his Christian Charity. His remains lie buried in the graveyard on the college grounds. Only a simple tombstone marks his grave, but his deeds and his memory will endure when even the granite of that monument will have crumbled.

As an introduction to the second period of Saint Mary's College, it is our privilege to record one of the most generous acts in the life of Father Byrne. The year before his death, realizing that the exigencies of the times demanded a more up-to-date management, and that a broader curriculum was necessary, without a cent of remuneration, he transferred the exclusive control of the college to the members of the Society of Jesus, at that time sojourning at Bardstown, with no definite field of labor assigned. The arrival of the Jesuits at Saint Mary's seemed to be the result of that Kind Providence that shapes all ends. It is related from authentic sources that their coming to Saint Mary's was in answer to a Novena made to St. Ignatius by Bishop Flaget and the Jesuits who in 1832 were stranded at Bardstown. Father Byrne invited the Jesuits to take control of the college, as just stated, and the proposition was accepted by them. Fathers Peter Chazelle, Vital Gilles, Thomas Lagouais, McGuire and Nicholas Petit were the first to arrive. Upon the death of Father Byrne in 1833, Father Chazelle succeeded to the presidency, which position he held till the close of the session of 1839.

This epoch of the history of the college was flourishing and very progressive. Owing to the far-famed reputation of the Society, the Fathers had only to inform the public of the possession of the institution and immediately an implicit confidence was established in the benefits to be derived from attending the college. Pupils came from all directions and all corners, the influence of the college being felt even in the West Indies, Mexico, South and Central America, whence several students had come. Prosperity and success smiled upon the regime of the Jesuit Fathers until, in the fall of 1833, for the third time a fire destroyed the institution. So zealous and energetic were the Fathers, who had but recently taken charge, that the destruction of the main building, served only to inspire them in putting forth greater efforts. It was but a matter of a few months when more commodious quarters were built and the college started once more with the prospects brighter than ever.

who loved as God commandeth us to love. A day or two later, Father McGuire, S. J., and Mr. Hilary Clark, who was studying at the time for the priesthood, died of the epidemic at Saint Mary's College.

In 1833, the title of the institution was changed to Saint Mary's College, after having been known as "Mount Saint Mary's Seminary" since 1821. In 1834 an exhibition, probably the first in the history of the college, was given by the students. At this exhibition an original drama, written by Father Chazelle, was staged for the benefit of the public. In those "larva" days the commencement exercises were held in the open air on a stage improvised for the occasion.¹⁷

In 1836 the faculty of the institution was strengthened by the addition of Fathers William Murphy and Nicholas Point. Father Murphy was, without doubt, the first professor of Classic English Literature at Saint Mary's College, and he was heralded as an accomplished litterateur. It was an admitted fact that in the matter of literary taste and classic scholarship, Father Murphy had few peers and he attracted public attention far outside the walls of Saint Mary's. The college procured a charter in 1837 granting power to confer the academic and college degrees,—the bill covering the charter was signed by Governor James Clark, whose son was a student at Saint Mary's.

It may interest many readers to know that at this period there was in vogue a rule which required each student, whether the son of a governor or a vassal, a congressman or a serf, to work on the farm one day of each week, and this rule was cheerfully complied with in such ways as driving teams of oxen, chopping or sawing wood, harvesting crops, and so forth. In those pioneer days the tallow candle was the forerunner of the Mazda lamp, and it was the duty of Zachary Montgomery, who later in life was known as the Honorable Zachary Montgomery, Assistant Attorney General during Cleveland's administration, to look after the lighting end of the regular routine.

In 1839, Father William Stock Murphy succeeded Father Chazelle as president, while Father John Larkin, a man of great material gifts and of profound and varied learning, joined the corps of professors. The institution whose patronage was only restricted by

¹⁷ *The History of Higher Education in Kentucky*, by Alvin Fayette Lewis, A. M., Ph. D., published by the United States Bureau of Education (p. 136), furnishes us with an excellent description of the commencements in those days. "Original dramas, written by Father Peter Chazelle, or some member of the faculty, were usually performed and in order to accommodate the visitors, the exercises were held in the open air, a suitable spot having been chosen in the forest primeval, where a stage adorned with drapery and appropriate scenery was erected on a rising slope, in front of which temporary seats, covering a whole acre or more of ground, were arranged for the vast audience."

the limited capacity of its buildings continued its flourishing career; for, every State in the South and West was represented at the school, besides many from the North and East. A goodly number of future Governors, Congressmen, writers of merit, men distinguished in other spheres of life were listed among the students during the time of the Jesuits.

In 1846 the Jesuits abandoned the Saint Mary's College in favor of a proposition made to them by the Archbishop of New York to take over St. John's College at Fordham. This latter educational institution promised to them a much wider field of usefulness. Popular regret was expressed not only in Marion County but over the state in general at the departure of the Jesuits from Kentucky.

The institution again reverted to the secular clergy, under the supervision of the Bishop of Louisville, and the school continued its good work until the year 1869. From Collins' *Sketches of Kentucky* we learn that at this time the buildings were extensive and handsome and the library of the college contained five thousand volumes, while the faculty numbered eight instructors and the enrollment was 125 students.

As very few records are available in connection with the history of the college during the administration of the secular clergy we are not able to give much more than the names of the Presidents, and a word or two concerning the termination of this epoch. Reverend Julian Delaune, a man possessing executive ability and other essential requisites, was the first president of the college after the departure of the Jesuits. He was in turn succeeded by the Reverend John McGuire, 1849-1851; the Reverend Francis Lawlor, 1851-1856; the Reverend John B. Hutchins, 1856-1858; the Reverend Michael Coughlin, 1858-1859; the Reverend P. J. Lavialle, 1859-1865; the Reverend A. Viala, 1865-1869.

The Most Rev. John Lancaster Spalding, late Bishop of Peoria, was for a number of years a student at Saint Mary's College while the school was under diocesan control and he filled the position of prefect and assistant teacher during the scholastic year of 1856-1857.

In 1869, owing to financial embarrassments and the many reactions setting in after the war, it was found necessary to close the time honored institution. The lands, in the interim that elapsed, were leased to a farmer of the neighborhood. This gloom in the annals of the College was, however, soon dispelled and a new light shed its beams above the horizon when the Fathers of The Congregation of the Resurrection took possession of the college in 1871. While the success of the institution, prior to 1871, reflects great credit upon

those who were guiding the destinies of Saint Mary's, it seems that the school did not come into its own until it was taken over by the Fathers of the Resurrection, under whose control it is to-day.

In 1870, the Rev. Edward Glowacki, C. R., while making a tour of the southern part of the United States, chanced to meet with the Rt. Rev. William George McCloskey, Bishop of Louisville. The Bishop was anxious to re-open Saint Mary's which had been closed since 1869, and Father Glowacki, C. R., seized the opportunity presented him, by making arrangements for the Fathers of his Community to take charge of the school. And then it was, in 1871, through the special designs of Providence, that the Fathers of the Resurrection appeared on the scene in Kentucky.¹⁸

During the year 1870, the buildings were extensively repaired and all necessary arrangements made for the second founding, as it were. It is on record that all the window-panes were broken, and that most of the furniture was demolished during the two years that the college was closed.¹⁹

When St. Mary's entered upon the second lap of the Centennial race, the first teaching staff was composed of Rev. L. Elena, C. R., D. D., President; Rev. D. Fennessy, C. R., Vice-President; Rev. John Wollowski, C. R., Chief Disciplinarian and Professor; Martin J. Frawley, A. M., Professor, Mr. Theobald Spetz, C. R., Assistant Dis-

¹⁸ The founding of the Order of the Congregation of the Resurrection may be ascribed to the Polish Insurrection in 1831. Among the many who revolted against the schismatic rule of the Russians and were forced to flee from their country were three young men who, through a Divinity, as it were, that shapes all ends, met in Paris and became the pioneers of the Order of the Congregation of the Resurrection. These three men were Bogdan Janski, Peter Semenenko and Jerome Kajsiewicz, all natives of Poland. After many attempts to organize into a Community, success finally attended their efforts in 1842 when they gained recognition from the Pope and formulated a series of rules. In 1857 the Congregation received from His Holiness the old Sanctuary of Mentorella, a church built originally by Constantine the Great and consecrated by Pope Silvester. The first foothold gained by the Congregation on the American continent was up in Canada where St. Jerome's College was established by the Fathers of the Congregation of the Resurrection in 1864. Saint Mary's College was taken over by the Fathers in 1871 in the manner related above. Besides these two colleges, the Congregation also has charge of St. Stanislaus College in Chicago and of several parishes in Chicago.

¹⁹ *St. Mary's Sentinel* for March, 1906, contained this information and several Alumni who are still living and attended Saint Mary's during the Civil War period confirmed this fact.

ciplinarian and Professor; Mr. Robert McCrory, Professor; and Mr. William F. Obrecht, Professor and Teacher of Music.²⁰

Upon Father Elena's retirement, in 1873, the Rev. David Fennessy began his successful career at the helm of the institution. What Father Byrne was to Saint Mary's in 1821, Father Fennessy was in 1873. These two priests are the diamond links in the history of Saint Mary's. If we were to compare their deeds, their characters, their struggles and their successes, we should, indeed, find a striking similarity between these two priests, who, alike in their earthly adventures, now sleep side by side in the little graveyard on the college grounds. Although a Napoleonic mausoleum does not entomb the remains of either, we feel as though we are safe in presuming that the time will come when new suns in military spheres will eclipse the worldly glory of Napoleon; but no suns shall ever darken the halos which surround the memories of Fathers Byrne and Fennessy.

Volumes could easily be written on the characteristic traits of Father Fennessy. This article, however, is intended as a mere sketch of Saint Mary's College, and hence we shall have to forego the pleasure of a detailed biography, and dismiss the subject of this great man with the remark that the marvellous achievements during his pilotage of twenty-five years are truly phenomenal. The standard of discipline together with his scholarship was unequalled throughout the South. His prestige as an educator attracted patronage from the four corners of the land.²¹

²⁰ The Saint Mary's catalogue for the year 1871-1872 supplies this information.

²¹ Reverend David Fennessy was born at Clommel, Tipperary County, Ireland, November 1, 1841. He was the youngest of ten children. While quite young, the family emigrated to Guelph, Canada, where he received his early education in the grammar school of that place. In 1857, he entered St. Michael's College at Toronto, where he began his collegiate course, which he finished at the college of the Assumption in Montreal. He entered upon his theological studies at the Grand Seminary in Montreal and completed them under the late Very Reverend Louis Funcken, C.R., at old St. Jerome's in St. Agatha. In 1860, while still a student, he gathered the older pupils of the parish school at St. Agatha, Waterloo, Ontario, into a special class of higher studies. From this class which was taught by Father Funcken and himself, St. Jerome's College, which is at present located in Kitchener, Canada, took its real origin. On April 29, 1867, he was ordained priest by the Right Reverend John Farrell, D.D., Bishop of Hamilton, Ontario, Canada. He had previously applied for admission into the Order of the Resurrectionists and consequently he spent the two years following his ordination in the novitiate of the mother house of the Order in Rome. While in Rome, he was permitted to study the dogmatic and moral

The history of this period is replete with substantial improvements and expansions. In connection with the improvements, the name of Father John Fehrenbach, C. R., is linked with that of Father Fennessy. Father Fehrenbach was of great assistance to Father Fennessy in the matter of finances. In 1884, a very handsome building was erected at a considerable expense, and through the skillful management of Father Fehrenbach, the debt on the building was liquidated in a few years.

In 1882 a military department was established with a regular professor of military tactics. This department was discontinued in 1913. Numerous other improvements were made and many steps were taken to make the college rank with the first Catholic colleges of the land. The Rev. John L. Steffan, C. R., was president of Saint Mary's College from 1893 to 1895.

After Father Fennessy had retired from the office of president, in 1897, on account of bad health, the position was filled by Father Fehrenbach until 1901, when the present incumbent, Father Michael Jaglowicz, C. R., succeeded to the presidency. Father Ignatius Perius, C. R., his life-long friend, became Vice-President.

We now come to what might properly be termed the brightest chapter in the annals of the college. The first and second were periods of struggle; but from 1899 to the present day may be considered a period of happy achievements resulting from these two periods of struggle,—happy achievements, we dare say, because the ground was well prepared, the harvests properly garnered, and the good work heroically and nobly carried on by Fathers Michael and Ignatius. Although this third period had not been without many hardships, the nature of the times, and the progress made, eliminated the "rough struggles" which characterized the preceding two periods.

As smoke suggests fire,—as Bede and Aleuin are always mentioned together, as one cannot think of Columbus without thinking of the

theology of Franzlin, Palmieri, Ballerni and Tarquin. On low Sunday, March 16, 1871, he took the final vows of the Order. He then returned to America and served as a professor at St. Jerome's College for a short time before coming to Saint Mary's College. He became president of Saint Mary's College in 1873 and filled this office for almost twenty-five years. In 1881 he founded *St. Mary's Sentinel* which was published monthly during the school year by the students until a few years ago. In 1905 he was elected to the office of Assistant General of the Order which office he held for a term of six years. During this period he resided in Rome. He returned from Rome in 1911 to Saint Mary's College where he remained till a few months before his death. He died at St. Vincent's Institution of the Daughters of Charity of St. Vincent de Paul, St. Louis, Missouri, on Wednesday, October 22, 1913.

discovery of America, so likewise one cannot think of the Rev. Michael Jaglowicz, C. R., without having in mind at the same time the Rev. Ignatius Perius, C. R. Father Michael and Father Ignatius, —as they are familiarly called, were raised together, went to school together, were ordained the same day, left Rome for America together, after the completion of their studies, and have practically been together ever since. It might be very much to the point to mention the dedication of the book, *The Promise*, written by the Rev. Ignatius Perius to illustrate more fully their friendship; in this dedication, Father Ignatius affectionately expresses his sentiments concerning the "life-long friendship weathered by the vicissitudes of years and freighted with the harvest of union and harmony which has existed between them." It is to be regretted that limited space prevents a biographical sketch of each. Suffice it for the present to infer their excellent qualities from the success the school has achieved under their management.

So many improvements have been made during the past two decades that it is easier to write pages than to find the beginning. An electric plant was installed in 1913 at a big outlay of capital. This improvement replaced the old acetylene light, which had previously replaced coal oil lamps, and which in turn had been preceded by tallow candles. What a succession of light,—from a tallow candle; a Demothenic means in 1821, to an electric light in 1913. a very handsome Administration building was erected in 1906. A gymnasium, which ranks with the best in the state, was erected in 1904; and in the course of the past sixteen years, many championship basketball games have been played within its walls. Other improvements include the installation of a modern laundry; the erection of a two-story residence for the lay brothers of the Community; the renovation of the chapel; many roads were built on the college grounds which are the best in many counties. These major improvements, together with the many others extending over a period of twenty years deserve to be blessed with the herculean efforts of Father Byrne and the great tasks of Father Fennessy.

Other members of the Congregation who have labored many years for the success of the college are the Rev. Simon Winter, C. R., D. D., at present the Vice-President of the school; the Rev. Menno Hinsperger, C. R., D. D., Disciplinarian; Rev. Francis Freiburger, C. R., and Rev. Edward Waechter, C. R. Both Professor Joseph Kowalski, A. M., who has charge of the music department and of athletics, and Professor A. Lesousky, A. M., who is an instructor in English

and the mathematical branches, have been members of the faculty for a number of years.

As a conclusion to this study we feel justified in referring to some of the distinguished alumni of this venerable institution. It is needless to comment upon them,—many of those of the alumni who are deceased played an important part in the affairs of Church or State, and those who are living are enacting deeds which are meriting for them illustrious places in the everlasting Halls of Fame. The late Archbishop Martin John Spalding, who is foremost amongst them, and his nephew, the late Most Rev. John Lancaster Spalding, were mentioned in the body of this article. Among other dignitaries of the church who fondly called this school their *Alma Mater* and of whom Saint Mary's is justly proud are the Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford, Ill.; the Rt. Rev. J. B. Morris, D. D., Bishop of Little Rock, Ark.; the Rt. Rev. Paul Peter Rhode, D. D., Bishop of Green Bay, Wis.; the list of departed alumni contains the names of the Rt. Rev. John P. Farrelly, Bishop of Cleveland; the Rt. Rev. Josue M. Young, Bishop of Erie, Penn., and the Rev. Dr. Walter Hill, S. J., the Jesuit author, philosopher and lecturer.²²

As it is not practical to give a complete roster of the distinguished lay alumni, I shall confine myself to the following: the late Lucius Quintus Cincinnatus Lamar, at one time Judge of the Supreme Court, the late Theodore O'Hara, author of "The Bivouac of the Dead"; the late Senator A. H. Garland, and the Hon. Zachary Montgomery, Attorney General and Assistant Attorney General respect-

²² The one-hundredth anniversary of Saint Mary's College was appropriately celebrated on June 7, 8, and 9, 1921. Besides the religious exercises the first day was largely given over to college sports and concerts. The exercises of the second day were begun with a Solemn Requiem Mass for the deceased Alumni followed by an eloquent sermon by Very Rev. J. C. Kearns, president of Spring Hill College. In the evening occurred the great banquet, at which Right Rev. Peter J. Muldoon, Bishop of Rockford, Col. Charles P. Morrow, twin brother of the Governor of Kentucky, Richard Queen of San Francisco, Thomas Walsh of Louisville, Judge Samuel Boldrick, Rev. J. L. Carrio of Notre Dame University and Very Rev. Michael Jaglowicz delivered eloquent addresses. On the same evening the meeting of the Alumni Association was held and Mr. George Gaw, president of the Gaw-O'Hara Envelope Company of Chicago, was elected President. The last day of the celebration began with a Pontifical High Mass, with Bishop Muldoon, celebrant; the Very Rev. Francis Gordon, C. R., of Chicago, *Presbyter Assistens*; the Very Rev. Wm. Beninger, C. R., of Kitchener, Ontario, Canada, and the Very Rev. Thaddeus S. Ligman, C. R., of Chicago, Deacons of Honor; the Very Rev. Francis Ostowski, Chicago, Deacon; the Rev. Charles Kiefer, Kitchener, Ontario, Canada, Subdeacon and the Rev. Menno Hunsperger, C. R., Saint Mary's College, Master of Ceremonies. Assistants to Bishop Muldoon

ively during Cleveland's administration; the Hon. Edwin P. Morrow, Governor of Kentucky, and his twin brother, Col. Charles H. Morrow, U. S. A., the Hon. Ben. C. Johnson, Representative in Congress; Sam Fontaine, at present financial editor of the *New York Journal*; Wible Mapother, the President of the Louisville and Nashville Railroad; Richard Queen, millionaire philanthropist of San Francisco; Thomas Walish, Louisville lawyer and poet; Dr. Irvin Abell, and Judge Samuel Boldrick of Louisville; George Gaw, President of the Gaw-O'Hara Envelope Co., Chicago; Very Rev. Jos. C. Kearns, S. J., President of Spring Hill College, Mobile, Ala.; Very Rev. William Benninger, C. R., President of St. Jerome's College, Kitchener, Ontario, Canada; Very Rev. Francis Gordon, C. R., Rector of St. Mary of the Angels' Parish, Chicago, Ill.; William B. Carlile, Postmaster of Chicago, Ill.

ALPHONSUS LESÓUSKY, A. M.

St. Mary, Kentucky.

were the Rev. Patrick McGuire and the Rev. Raymond Mellen. Assistants to Bishop Morris were the Rev. John Dudine and the Rev. Raymond Mellen.

The Right Reverend John Morris, Bishop of Little Rock, Arkansas, preached the jubilee sermon at the Pontifical Mass. The spacious lawn which faced the Veranda on which the Mass was celebrated was taxed to its capacity with guests and Alumni. It was probably the first field Mass in these regions and this fact accounts for the large attendance.

Bishop Morris preached a sermon which shall go down in the annals of the college as a most notable effort.

The arrival of Governor Morrow on the morning train spread general joy and the curtain was set for a grand finale. After the play, Edward Jaglowicz, delivered the valedictory and his farewell to his classmates and teachers was touched with tender pathos.

Father Jaglowicz then presented the Hon. Edwin P. Morrow, Governor of Kentucky. The Governor's appeal to the Alumni for the expansion and greater glory of Saint Mary's College was listened to with the closest attention. He said in part, "Today I feel that whatever I am, whatever fortune has come to me, I owe to those who gave me my first real instructions and helped fashion whatever character I may have." He paid a loving tribute to the memories of Fathers Fennessy, Crane and Professor Timmons.

SISTER MARY VICTOIRE BOSSE

On September 24, 1921, the Feast of Our Lady of Mercy, the first order of religious women to come to Chicago, celebrated its diamond jubilee. On the same feast, seventy-five years ago, Mother Xavier Warde, accompanied by Sister Mary Agatha O'Brien, the superior of the new foundation, and Sisters Mary Vincent McGuire, Mary Eliza Corbett, Mary Gertrude McGuire, and Mary Eva Schmidt, arrived in Chicago from Pittsburg, after a six days journey, perilous but interesting, by stage coach and boat.

Three years before this, Bishop-elect Quarter, who was to be Chicago's first bishop, had welcomed in New York the first Sisters of Mercy to arrive in the United States. They were on their way from Carlow, Ireland, to Pittsburg, Pennsylvania. "As I am the first to welcome you," said he, "so I am the first to beg a foundation and I will not take 'No' for an answer."¹ The Sisters promised to come to him when he should want them, and the arrival of that little band in that far away September, was the fulfillment of that promise.

What was Chicago then? A city, only nine years old, with about fourteen thousand inhabitants,² but it was a distributing point, and turnpikes reached from it in every direction. In this young city, the Sisters of Mercy became the pioneer welfare workers. As the name of their order suggests, their principal duties are to carry out the works of mercy, both spiritual and corporal, and this they did in our city. To only one of these works, that of visiting and caring for the sick, shall we, at present, give our attention, and for this purpose we will need go back for the moment to a time shortly before Chicago received its city charter in 1837.

We have spoken of Chicago as a distributing point, and of its turnpikes. Before 1837, these turnpikes had already proved inadequate for its trade, and work had been begun on the Illinois-Michigan Canal, a canal which Joliet, in 1673³ had predicted would be practical and would make easy the connection between the Great Lakes and the Mississippi River. During the building of the canal, "thousands of laborers were drawn toward Chicago, which had

¹ *Leaves from the Annals of the Sisters of Mercy*, Vol. III, p. 227.

² "History of Chicago." A. T. Andreas. Vol. I, p. 159, 1840, 4,470 inhabitants; 1850, 28,369 inhabitants.

³ "History of Chicago." A. T. Andreas. Vol. I, p. 165.

already become an important lake port.”⁴ But Chicago’s land was low and swampy, all the privations and difficulties of the frontier town were present, and diseases usual to frontier conditions were common here. Chicago was growing rapidly even then, and hospitals were sorely needed. “The agitations for a marine hospital and a general city hospital were forced along together, but when cholera raged among the canalmen (1838) the movement for the general hospital took the lead.”⁵

The agitation went on for eleven years when the first actual relief came. This came mainly through the founding of the first permanent city hospital incorporated in 1849 as the Illinois General Hospital of the Lakes. Here “Chicago’s pioneer physicians and her pioneer Sisters of Mercy fought death in the dual form of cholera and small-pox with the most primitive weapons, but wielded with the strength of which heroes and martyrs are made.”⁶ This hospital was opened November 23, 1850 in Lake House at Market and River Streets, and here the Sisters came each day from their convent home to nurse the sick. In 1849, the Sisters under the direction of Dr. N. S. Davis had taken charge of the victims of the cholera epidemic.

In 1850, the United States Marine Hospital at Michigan Avenue near the river was completed, and the Sisters went there, too, each day to care for the sick. The following year the trustees of the Illinois General Hospital found that their funds were not sufficient, and the entire charge was offered to and accepted by the Sisters of Mercy. The necessary papers were signed, and on February 27, 1851, the transfer was made.

It now became necessary that some of the Sisters should take up their permanent abode at the hospital. And this brings us to the individual Sister with whom this paper especially deals, a sister who went with that first group, who served in each successive hospital, and who today is still at Mercy Hospital.

Traveling by stage coach from Bourbonnais, Illinois, to Joliet, Illinois, and by canal boat⁷ from Joliet to Chicago, Celina Bossé, a young girl of sixteen, arrived at the Convent of Mercy, January 21, 1850. She had dreamt of giving her life to God’s service, and had spoken of this desire to Bishop Van de Velde when he came to

⁴ *Hospital Life*, January, 1898, p. 2.

⁵ *Hospital Life*, January, 1898, p. 2.

⁶ *Hospital Life*, January, 1898, p. 2.

⁷ The Illinois-Michigan Canal previously spoken of had been completed in 1848.

Bourbonnais to give confirmation. But she arrived at the convent as a pupil. The environment, however, must have quickened her early desire, for on June 21, 1850, she was received as a postulant.

The young nun's difficulties can easily be imagined. She spoke only French, and as she herself tells her blunders often furnished amusement for the other Sisters, though at the time they probably furnished little for her. Among her duties was helping to scrub the floors and the stairs, and to build fires, and oftentimes part of the scrubbing was done after the others had retired. Those were pioneer days. Lye and ashes were used for the cleaning and artificial light came from a wick in a saucer of grease, or a tallow candle, even kerosine lamps being then a luxury.

When she received the white veil, she took the name of Sister Mary Victoire. One incident of that part of her life is interesting; Bishop Van de Velde, the same bishop to whom she had spoken about her desire for a religious life, found her crying one morning, her face, hands, and white veil, all black. She had been trying to light a soft coal fire with the help of matches, had used all the matches, and still had no fire. The good bishop himself taught her how to kindle a fire, and the Sisters had recreation that day in her honor.

Sister Victoire's life work began when the Sisters took Mercy Hospital. Sister Mary Vincent McGuire⁸ was to be local superior, and to assist her she had Sisters Mary de Chantel, Patricia, Mary Ann and Mary Victoire. Sister Victoire went to the hospital daily, but returned at night to the convent. In August, 1853, however, she was to be sent to live at the hospital for one whole year. She begged to be released. Late one night, she entered the chapel to ask for help. What happened will be told in her own words:

"Whether I had a vision or not, I shall not say, but this is what I saw. Our Lord, as an Infant came from the tabernacle, and ran up into his mother's arms at the side altar, looking very angry at me, while he seemed to whisper to her. Then he returned to the tabernacle. In fear and with awe, I went up closer to the altar and there poured out my heartaches and difficulties. Then I said, Dear Jesus, if you will forgive me and smile at me, I will never complain

⁸ In a letter to the Pittsburg Convent of Mercy, dated June, 28, 1851, Mother Agatha wrote, "Sister Mary Vincent is in charge of the hospital, which succeeds very well, and is making many kind and interesting friends for our dear Order, especially among our Protestant neighbors. We hope soon to build a new hospital, more convenient than the present one, which was built for a hotel and does not suit hospital purposes. It seems our Order is destined to do immense good in the United States."

again. I'll stay at the hospital and work for you, just for you, always.' Jesus peeped out and smiled. I retired and arose the next morning a new woman, and labored all through those pioneer days, the cholera epidemic, the war, the fire and bore their effects. For thirty-eight years, without a break, I nursed at Mercy Hospital. My patients were my treasures; magdalenes, young and old, sinners, the wayward, the rich and the poor, in all I saw Christ, and the hardest work was joy. I made straw ticks and comforts, scrubbed and painted the floors, washed bandages, made poultices, carried food from the kitchen, took turns sitting up all night, nursed the sick in the wards, assisted the dying, laid out the dead, with no help save from some inmates, partially demented, who assisted in washing dishes and carrying trays."

Yes, for thirty-eight years and many more Sister Victoire's life has been given to hospital work. She celebrated the seventy-first anniversary of her entrance into the sisterhood on June 21, 1921, and until three years ago she was on active duty. Sixty-eight years devoted to God's service by means of caring for His sick! Of that first band to whom the charge of Mercy Hospital was given in 1851, only one survives, Sister Mary Victoire Bossé, the last of the first.

As stated before, the old Lake House was the first Mercy Hospital. It had been Chicago's best hotel, and its third floor was now given over to the Sisters' patients. Here Sister Mary Victoire helped in the care of the sick. The lease ran out in 1853, and for five months the Sisters used Tippecanoe Inn, on Kinzie and Walcott Streets. But in August of this year Bishop Van de Velde dedicated the new Mercy Hospital⁹ at Van Buren Street and Wabash Avenue, and here the hospital remained until April 14, 1864. In this year the pupils of St. Agatha's Academy were removed to St. Xavier's, and the St. Agatha Academy building was used as the hospital. "This was not then in Chicago, but in Carville, a point on the prairie, so-called because the Illinois Central car shops were located there."¹⁰ It is now the site of Mercy Hospital. In 1868, the cornerstone of the present building on Twenty-sixth Street and Calumet Avenue was laid, and in 1869, the Sisters moved into this building.

During these years, 1851 to 1869, Sister Victoire nursed in each successive building, also in the Marine Hospital, which was at first the barracks of Old Fort Dearborn.

⁹ This building had originally been erected as the orphanage for the Sisters of Mercy.

¹⁰ *Leaves from the Annals of the Sisters of Mercy*, Vol. III, p. 290.

When Colonel Mulligan's regiment was to go to the front, he asked that some Sisters be permitted to go with him as nurses. Sister Victoire was among the first to volunteer and quickly began her preparations. But when Mother Francis came to the hospital to make sure all was in readiness, she said to Sister Victoire, "You are too young, too eager; I need you here," and Sister Victoire gave her equipment to Sister Tatiana, and instead of nursing in the battle-fields, she nursed soldiers in the wards of Mercy Hospital. There were battles there; battles between life and death, and the Sisters were needed. Sister Victoire has many reminiscences of this period and she likes to tell of the boy's shoes with brass tops that the Sisters had to wear because of the high cost of shoes. "Oh, the noise we made with those squeaky shoes! Our clothes, too, were scant and shoddy, but we were a happy, gay crowd, doing our best for our sick and ailing ones."

Through each of the cholera epidemics, Sister Victoire did active work, and during the fearful heat of the past summer (1921) she often told the Sisters that the days during the cholera epidemics were just such stifling, trying days. The small-pox scares, too, when the ravages of death left the people panic stricken, found Sister Victoire again caring for the afflicted. During one of these, the Sisters were told that they would all have to be vaccinated. Sister Victoire had already been exposed to the dread disease, but had no desire to be vaccinated. So she went to Dr. N. S. Davis herself to ask if it was necessary. He laughingly answered, "You don't need to be vaccinated. You go so fast, smallpox can't catch you." Whether or not that decision was final, I do not know.

Many Chicagoans do not realize that from 1849 to 1866, Mercy Hospital was not only the only general hospital in Chicago, but in Illinois, and that all the city, county, and state patients were cared for here. In addition to this, during the interim between the tearing down of the old Marine Hospital and the completion of the present hospital, the Marines were cared for at Mercy Hospital, and during this period no officers were needed.

When the Sisters were settled in the new hospital on Twenty-sixth and Calumet, it seemed as if conditions were now to be prosperous. Financial affairs were at their best, but in 1871 came the Chicago fire. In Sister Victoire's words, "We had planned a real paradise in our grand, new hospital, when it was made a refuge for the sick and homeless. The Chicago fire burned everything and left the Sisters homeless and penniless."



SISTER MARY VICTOIRE OF THE SISTERS OF MERCY

In the world, Celina Bosse, born at Bourbonnais, Illinois, February 21, 1833.
professed June 21, 1850, served in Mercy Hospital until her death which
occurred in Mercy Hospital, November 3, 1921.

But Sister Mary Victoire worked on here. She was at Mercy Hospital when the State Pharmacy Law was passed. She saw Sister Mary Ignatius leave the hospital to go to Springfield to take the state examination, and she rejoiced when Sister Ignatius returned. "Fifty-seven men and one dark-robed Sister took the examination. Three men and Sister Mary Ignatius passed."¹¹ She saw the training school for nurses established in 1889.¹² She saw the tearing down of the old medical school on Prairie Avenue and Twenty-sixth Street and of the St. Agatha's on Calumet Avenue, and saw the new buildings of Mercy Hospital¹³ rise in their stead.

Among the many prominent doctors for whom Sister Victoire nursed were Doctor Daniel Brainard, Doctor J. V. Blaney, Doctor Hollister, Doctor John Evans, Doctor N. S. Davis, Doctor William Byford, Doctor Herman Johnson, Doctors Patrick and John McGirr, father and son, Doctor Boone, Doctor Reese, Doctor Edmund Andrews, Doctor Steele, Doctor Quine, Doctor Starkéy and Doctor Dudley.

During the World's Columbian Exposition, 1893, Sister Mary Victoire's services were needed at the Motherhouse, 2834 Wabash Avenue. Throughout that eventful year it was her pleasure to entertain and to assist the many visiting Sisters of all the Orders who made the Convent their headquarters. She seemed to be at hand when any kindness was needed. Sweet memories linger in the minds of many regarding this good sister, memories not only of the year 1893 but of all the years in which she figured in their lives.

She shared the happiness of Reverend Mother Genevieve, of Mother Scholastica, of Sister Angela on their golden jubilee day in 1901, and celebrated her own golden jubilee in 1903. This was on Easter Monday, and all the festivities were at the mother-house, Forty-ninth Street and Evans Avenue. Half a century before, in the old mother-house at Wabash Avenue and Madison Street, Sister Mary Victoire with three other Sisters had taken their final vows. The

¹¹ Quoted from "The Pharmaceutical Era" of January, 1913, in "Reminiscences of Seventy Years," by Martha Mary Gabriel O'Brien, p. 322.

¹² *Mother Catherine McAuley and the Beginnings of the Works of the Sisters*

¹³ Superiors of Mercy Hospital:

Sister M. Vincent McGirr, 1851-54.

Sister M. de Chantal Grogan, 1854-57.

Sister Agnes Hely, 1857-59.

Sister Alphonsus Butler, 1859-61.

Mother Boromew Johnson, 1861-68.

Sister M. Ligouri McGuire, 1868-73.

Mother M. Vincent McGirr, 1873-76.

Sister M. Ursula Tobin, 1876-82.

Sister M. Raphael McGill, 1882-1916.

Sister M. Rita O'Shea, 1916-1919.

Sister M. Thomas Bergeron, 1919-

three other Sisters were gone to their final reward; Sister Victoire was still active in God's service. Her happiness on her jubilee day was shared, not only by her sisters in religion, but by many relatives and friends who came from far and near to offer their congratulations and their love. The "Jubilee Ode" composed for the celebration gives the keynote to the happiness in Sister Victoire's disposition, and to the happiness others have in association with her, "fidelity loving and tender, to duty's call."¹⁴ To her the clearest call was:

"To cheer and to comfort the sad and afflicted

And raise them from earth to their God and to Heaven."¹⁵

Previous to this, Sister Mary Victoire had been at Forty-ninth Street about four years. It happened in this way. Before the present magnificent St. Xavier's was built, there was a large frame building on the property which was used as a school and called St. Agatha's. Here, in 1899, Sister Victoire came to make her retreat, but she was so interested in the country-like aspect of the place, in the ducks and the chickens, that she was left there for a while. The frame building was used as a novitiate and boarding school and Sister Victoire cared for the sick Sisters and the sick children, here. But only for a short time. She returned to the Twenty-ninth Street house in 1901, and here she took up again her care of the sick sisters, young and old. She took delight in serving under that grand and good man, Doctor P. S. Macdonald, who attended so long, so faithfully and so well the sick Sisters of the community. One of the doctor's sayings often served her when the Sisters were not anxious to take the medicines: "Take your medicine as faithfully as you say your prayers, then it will do you good."

Many of the Sisters were ill, feeble, a few practically helpless. These Sister Victoire cared for, and one after another prepared for their final call. One of her last patients was Sister Elzear McGratten who was the last of the Sisters who went to the front during the Civil War. She was helpless during her last years, and from 1901 to her death on September 17, 1915, she was under Sister Victoire's care. Sister Victoire remained at her duty until 1919, when she herself became seriously ill, and was taken back to Mercy Hospital.

One of the Mistresses of Novices in the Convent of Mercy taught the novices that for a religious happiness was "rendering a joyful service to their dear Lord and Master." This "joyful service" ex-

¹⁴ *Reminiscences of Seventy Years*, Sister Mary Gabriel O'Brien, p. 302.

¹⁵ *Reminiscences of Seventy Years*, Sister Mary Gabriel O'Brien, p. 302.

plains Sister Victoire's serene and happy disposition. If God gives her four more years of life, she will celebrate her diamond jubilee on June 21, 1925.¹⁶ Seventy-five years! Surely it is of such that Father Hayes speaks in his poem:

OLD NUNS¹⁴

Our Lady smiles on youthful nuns,
She loves them well.
Our Lady's smile like sunshine floods
Each convent cell,
But fondest fall Our Lady's smile
Where old nuns dwell!

Old nuns whose hearts are young with love
For Mary's Son,
Old nuns whose prayers for faltering souls
Have victories won,
Old nuns whose lives are beautiful
With service done.

Their love a loveless world has saved
From God's dread rod,
The paths where Sorrow walks with Sin
Their feet have trod,
Their knees have worn the flags that paved
The house of God.

Our Lady smiles on youthful nuns,
She loves them well!
Our Lady's smile like sunshine floods
Each convent cell!
But fondest falls Our Lady's smile
Where old nuns dwell.

ELIZABETH M. BLISH,
Alumna of St. Xavier's Academy.

Chicago.

¹⁶ The Sisters of Mercy call the sixtieth anniversary of their profession the

¹⁷ *The Grave of Dreams*, James M. Hayes, p. 12.

THE SLOVAKS OF CHICAGO

With General Information on the Race and the
Distribution of the Same.*

FOREWORD

Of the various races that are contributing to the great cosmopolitanism of Chicago, there is one of whom more should be known, and which should be generally better understood; reference is to the "Slovak" race.

Within the whole range of human endeavor, there have been no more brilliant accomplishments than which, within a short period have been achieved by the Slovaks. From the time the Slovaks first settled in this country especially, they have made wonderful strides in their civil and religious progress. The compound title "Czecho-Slovak," is often misunderstood by the general public as embracing a single race. That is not true. The Czechs, who are well known by their English name, "Bohemians," and the Slovaks, are two entirely distinct races. The term "Slavish" which is sometimes used to describe the Slovaks has not standing in the dictionary and is not found in any ethnological work.

There are good historical, ethnological and linguistic reasons for the belief that the Slovaks constitute the trunk of the great Slovanic national tree.

* Stephen J. Palickar, the author of this study, is a young man of Slovak blood. His mother and father were born in the town of Stropkov, Slovakia, and came to America in 1880, settling at Oliphant, Pennsylvania, where the writer was born December 12, 1892. He attended the Slovak Parochial School, where he was taught half time in English and half time in Slovak. Later he attended St. Patrick's Parochial School, but left school early to go to work. His first employment was as a "brake boy" around the coal mines. After having earned a little money he went for a short time to the public high school, but was obliged to leave high school at the age of sixteen and go to work in the coal mines, where he worked for four years. During these four years he attended business college at night. At the age of twenty-three he became car inspector in the Erie shops. Leaving Oliphant he came to Cleveland, Ohio, where he worked and studied for a few years when he came to Chicago. He has been a diligent student of conditions prevailing in this country amongst the Slovaks and has written extensively of his people. He prides himself on membership in the First Catholic Slovak Union and the Holy Name Society.

Considerable effort has been expended in securing information for this study and it is hoped that its publication may be effective in securing for the race a better understanding.

In the northern part of central Europe where the Carpathians slope toward the Hungarian plain, is the country called by its children "Slovensko" or "Slovakland."

This region, comprising sixteen or more counties, is the home of the Slovaks, a historic race of solid character and exceeding industry, whose fate through centuries has been aptly summarized in the statement that they are "the very step-children of fortune."

It is a rough country, a country of mountainsides and valleys, and has been inhabited by this same race since the fifth century. In the year 863 the wonderful story of Christ was brought to the Slovaks by the apostles Cyril and Methodius. In 870 A. D. their nation came for a brief period into the limelight of history as the nucleus of the Great Moravian empire under Svatopluk, whose capital was the city of Nitra. This kingdom was disrupted by Germans and Magyars early in the next century, and for a thousand years the Slovaks have lived in a state of vassalage to an alien race, the victims always of oppression and suppression.¹

The end of the great war brought a profound change, so that we now find the Slovaks with the Czechs, in an independent state, known as the Czecho-Slovak state or Czecho-Slovakia.²

In the new republic of Czecho-Slovakia there are approximately three million Slovaks. For the most part these are excellent Catholics who appreciate the value of their faith from the valiant fight they have waged for it through centuries. The racial persistency has been strengthened by this fact. Outside of the Irish no people in Europe have been so persecuted.

SOCIAL AND ECONOMIC CONDITIONS

This country has a wonderful resource of swift water power. Its mighty rivers, flowing from the lofty mountains, are still untrammelled. The vast and rich forests of Slovakia, likewise have up to this time been scarcely touched. And the same is true of the wealth

¹ During this one thousand years the Slovak territory has been under the jurisdiction first of the Magyars, then the Germans, and finally under the Hungarians. The period at which the Slovaks were made subject to Hungary is not known.

² Both parts of this new state were under the dominion of Austria at the outbreak of the World War.

of the earth; in southeastern Slovakia there exist treasures of coal, iron, silver and gold. Petroleum was also found in Slovakia. Besides, Slovakia possesses many of the most excellent mineral springs, all this makes Slovakia a land of immense riches.

The staple foods of the Slovak are black and white bread, potatoes, cabbage, milk and cheese, and at times, maize (corn meal). Breakfast consists of black or white bread, ham or bacon, a thin corn meal porridge, and coffee. Dinner is a soup thick with noodles or vegetables, and cabbage cooked in rich gravy. When the soup is made with meat, as happens sometimes, but not often, the meat is used as a separate dish. In the better parts of the country, there is a good supply of such vegetables as beans, peas, carrots, and turnips. Supper usually consists of potatoes with sour milk on Friday, also strudla, which is made in the form of a "jelly roll" and is baked with butter. Cottage cheese is used, also. The fruits of the temperate climate, apples, plums, cherries, and apricots, all are said by the exile to be particularly well flavored in eastern Slovakia, and wild strawberries also abound there. Huckleberries are also plentiful. Sheep cheese, called *brindza*, is a favorite article of food, and before the war was imported and sold in a few Cleveland and Chicago stores. Mushrooms are much used. Plum brandy and home made drinks considered to have medicinal as well as social qualities are obtainable. Delicious pastries called "*Kolace*" and "*Pasky*" are luxuries, and very much enjoyed on such occasions as Christmas and Easter, also at weddings and christenings.

In the early periods, when the Slovaks were under Magyar domination, the Slovak found it difficult to obtain the education he strived for. If the peasant's circumstances permitted, and he did not live too far from a town, he would send his children to school for four winters. During these four terms of school, the Slovak child would receive instruction in Magyar, a foreign tongue, the tongue not of his fathers, but of his oppressors, but in spite of all this, Slovakia has had her great men, many of whom have accomplished great works, from the earliest time to the present day. Among these are historians, educators and great writers. A few that merit mention may be named: The Rev. Father Donaval was a poet of narrow limitations, both in the scope and variety of themes, but within his limitations he was a master. Urban Vajanski was a great writer of Slovak and Bohemian literature. John Holli was one of the most popular writers in classics. Husdo Slave has also contributed a great deal towards Slovak literature. Rev. Antony R. Bernolak is con-

sidered the father of modern Slovak literature. John Koller, one of the greatest writers of Slovak and Bohemian poetry, was a Slovak. Ignats Grabec, a young Slovak, is a present day writer.

Against the growing domination of Magyars,³ the Slovaks could defend themselves only through their church organizations which had the right to establish schools. In 1860 there were opened three church gymnasia, but in 1874 the Magyar government closed their doors, and since that time a Slovak had little opportunity to obtain a liberal or professional education in his own tongue. The Slovak students in Magyar schools would manifest Slovak national consciousness, and as a result, was persecuted or expelled, and out of these boys grew literary and political leaders of the Slovaks. In Slovakia there are more church schools than in Bohemia, by reason of the fact that the Catholic Church made necessary the training of candidates for the priesthood in the Latin language. Today, forty-two secondary schools are open in Slovakia. Of them thirty are purely Slovak, five Magyar and four German. Slovak pupils number 4,781. The number of educated Slovaks will increase each year by at least 600.

The growth of the Slovak press, libraries, theaters and fine arts keeps pace with the development of schools. In Liptovsky, St. Nicholas, Trnava and in Stropkov, there were held exhibits of Slovak painters.

If there were a Slovakia as there was a Bohemia, Servia and other small nations, the fate of the Slovaks would have been more fortunate than that of other Slavic nations, for the people are endowed by nature with many admirable qualities.

Political disaffection, economic difficulty, oppressive taxation, with the denial of political representation, of language and education, naturally make for emigration, once a goal has been discovered.

The first Slovak immigrants to America, reporting that here they found "good wages, better living, and free schools, to which any human being can go" were naturally followed by others.

To these people the freedom of America was a discovery almost as great as the discovery of the land itself had been to Columbus. What more natural than that they should soon begin to work toward

³ The Magyars are the Hungarians of today and are said to be of Turk-Tartar origin, mixed with the Finn-Ugrian branch of the Ural-Altai family, descendants of the Huns. Some say that the Magyars whom the Latin writers call the Hungari, poured in at the end of the ninth century. The Magyar historians, anxious as they are to trace the descent of their countrymen, are still compelled to acknowledge that the connection between them is so faint as to admit of no proof or support other than conjecture.

freedom as a possession of the whole Slovak race. This desire found united expression in the formation in May, 1909, of the Slovak League, whose purpose was to promote the cause of liberty for the Slovaks everywhere.

SLOVAK IMMIGRATION TO AMERICA

The American immigration figures indicate the first important Slovak influx in 1873, when 1,300 Slovaks arrived in this country. The movement seems to have begun in the northeastern part of Slovak districts, in Zemplen, Saros, Szpes, and Nug. The largest number in any one year was 52,368 in 1905. Cleveland was a destination for some from 1880, but up to 1886 most of their number settled in the hard coal region of Pennsylvania, in the districts around Wilkes-Barre, Scranton, and Olyphant. Now they are scattered very widely through the whole United States, but according to statistics, they are massed in Pennsylvania, with Ohio or Illinois probably second in number, and New York, New Jersey, and Connecticut following.*

The conditions under which the Slovak lived at home furnish the chief explanation of their settlement in America in large numbers and also give assurance that they are a large and permanent American acquisition. A Slovak once settled in this country, ninety-nine cases out of a hundred, is here to stay.

In every community in which they have settled in considerable numbers, they had started their church congregation and founded Church schools where their children are being educated in the English and Slovak languages. In Pennsylvania, there are from 125 to 135 Slovak congregations, some of them very large and of considerable strength.

Today the Slovaks occupy a large space in the business world, and are contributing substantially to the development of our country. In several large cities, especially in New York, Philadelphia, Cleveland, and Chicago, there are wire and tinware factories which have been established with Slovak capital.

The ending of the great war has found a very small exodus owing to the fact that there have been in Chicago more than 500 Slovak men whose families were in the old country, and upon whose remittances their means of livelihood was wholly dependent. The

* *Dictionary of Races and Peoples*, United States Immigration Commission, p. 132.

agonizing situation of these men, so long without news, and with so little reason for hope, has undoubtedly made them subjects for the keenest sympathy and it was this, in fact, that persuaded some of them to return home. How long they will stay depends upon economic and political conditions which it is impossible at this time to forecast.

The distribution of Slovaks in the United States is a subject on which it is not possible to present many definite figures, as the census does not give any statistics at the present time. The only methods of approximation of the local population are through the records of the Slovak churches in the United States, and the various society organizations. It may be through these sources approximated that there are over a million Slovaks in the United States today.

The establishment of a new Slovak church obviously means the presence of a number of Slovaks sufficient in means and interest to buy property and to maintain an institution. Similarly, the formation of a branch, or "lodge," of a fraternal organization indicates the existence of a group able to meet and to pay dues, and desirous of receiving the benefits of organization.

SLOVAKS IN ILLINOIS

The only means by which the distribution of Slovaks in the State of Illinois may be established, is through the families in the parishes and members belonging to different Slovak organizations. According to the officials of these societies, there are over 50,000 Slovaks in the State of Illinois.

Following is a list of towns which contain one or more branches of these societies: Alton, Aurora, Beardstown, Belleville, Belvidere, Berwyn, Bloomington, Blue Island, Cairo, Canton, Centralia, Champaign, Charleston, Chicago, Chicago Heights, Cicero, Clinton, Collinsville, Decatur, Danville, Dekalb, Dixon, Duquoin, East St. Louis, Edwardsville, Elgin, Evanston, Freeport, Galesburg, Harrisburg, Harvey, Herrin, Jacksonville, Kankakee, La Grange, La Salle, Lincoln, Litchfield, Macomb, Madison, Marion, Mattoon, Maywood, Moline, Monmouth, Mount Carmel, Mount Vernon, Murphysboro, Oak Park, Pana, Paris, Pekin, Peru, Pontiac, Quincy, Rockford, Rock Island, Springfield, Staunton, Sterling, Streator, Taylorville and Urbana.

Streator was the early destination of the Slovaks in the State of Illinois. According to historical evidence, the first Slovak family known to have settled in that part of the State came in 1883. There is still a considerable number of the early Slovak settlers to be found

in that town. The proof that the Slovaks possess a keen desire to become 100 per cent American, lies in the fact that the Slovaks of Streator have reached the point where they have, to some extent, discontinued the use of the Slovak language outside of their homes. They are so thoroughly Americanized, that they are efficient in carrying on their intercourse in the American language without the least difficulty. This has not, however, caused them to wholly abandon their Slovak tongue. In their parochial schools they continue to teach the Slovak language to their children. This is done for the purpose of preserving the mother tongue.

THE SLOVAKS IN CHICAGO

With the general progress of national life, there has been a continuous development of the Slovak population in Chicago. From the time of the early settlers down to the present day it has been found that the Slovaks possess qualities of character which fit them to become good, substantial citizens. They are conservative in all things, and always willing to accept with true enthusiasm, these fundamentals which tend to up-hold the true principles of the country.

Chicago became the destination for the Slovaks as early as 1883, when a small group of Slovak immigrants arrived and settled on the West Side. Later another group arrived and settled on the North Side. There being no official record kept of the Slovaks settling in Chicago, it is difficult to give fully the names of the early arrivals. Through diligent search, and considerable inquiry among the Slovak people, the names of a few Slovaks, who settled here in the year of 1883, have been found. These being: John Sopeak, Jan Kelegda, Jan Laketek, and Jan Pajkos. These men of whom all are Catholics, are said to be the first important Slovak settlers in Chicago. Further investigation shows that there was found two Slovaks here as early as 1881. One, Arped Szolados, who was "Magyardized" and a Calvinist, though primarily, he was a Catholic, and A. Sloboda, said to be a Slovak nobleman.

While the location of their churches indicate the principal centers of the race in the city, many Slovak families are to be found in the out-lying districts. The largest community will be found in the southwest part of the city, of which St. Michael's parish is the principle center. This parish is one of the oldest Slovak organizations in the city. It will be interesting to know that nearly one-half of the present congregation are Slovaks who have been in Chicago for the last twenty or thirty years. Martin Cerven Vjater, has the

distinction of being the first member of that parish. He has been in that district thirty-five years, long before St. Michael's parish was organized.

The original determination of this particular location was due to its accessibility to manufacturing and packing plants offering employment to the Slovaks. It is now a district of home owners, of comfortable single or two-family houses, neat yards and well tilled gardens. Its orderly growth and steady development has been advanced since 1915 by a pastor who is a true shepherd to his flock, the Rev. Gregor Vaniseak.

ST. MICHAEL ARCHANGEL SLOVAK CHURCH

The parish of St. Michael Archangel⁵ was founded by the Slovak Catholic Society in 1898 with the sanction of Most Rev. Archbishop James Edward Quigley and the aid of the First Catholic Slovak Union. The first services for this new parish were rendered by Rev. Benjamin Rajcana, who attended this mission from his parish in Whiting, Indiana. He was succeeded in December, 1898, by Rev. Anthony Brnkala. Rev. Emanuel Zedenek took charge of the growing mission on April 1, 1900.

In the same year a permanent pastor in the person of Rev. S. Pavalik was appointed. The burden of conducting this mission was entrusted to the Benedictines in January, 1905, and a member of this order, Rev. Bartholome Kvitek, was selected to take charge of and organize the parish on a solid foundation.

For the nine years of his rectorship Father Kvitek was very active in gathering together the scattered members of his flock and devoted the energy of the best years of his life to his parish, the largest and most flourishing Slovak Parish in the United States. His zeal was amply rewarded and he was given the pleasure to see the fruits of his labor in the form of the beautiful church and school on the corner of 48th and Robey Streets.

Rev. George Vaniseak is the present pastor of this magnificent parish, and is successful in the highest degree in his appointed work among the Slovaks. Through his executive talent, he is able to carry on the various needs of his parish. He has suggested and supervised the erection of a new school building that has been completed recently. It is built according to the most improved models and possesses features which make it a genuine community center.

⁵ For cut of St. Michaels and the Pastor and assistant see *Archdiocese of Chicago*, p. 372.

There are numerous societies and branches of the various organizations represented in St. Michael's parish. The First Catholic Slovak Union has ten branches in the parish. The Catholic Sokols has five. The Roman and Greek Catholic Society has two branches. The First National Catholic Slovak Society has two branches; the Holy Name and Apostleship of Prayer, and the Living Rosary all have branches. The parish is largely represented in the Knights of Columbus. The building loan association of the parish, "Dunnaj," is one of the foremost of its kind in the city. The school has thirteen Sisters and 1100 pupils.

By following the developments of this and other parishes, we may give something of the location and circumstance of the Slovaks in Chicago.

THE B. V. M. SLOVAK CHURCH

Up to the year 1903, there being no Roman Catholic Slovak Church in the territory bounded by Madison and Forty-fourth Streets, Lake Michigan on the East and Lyons on the West, the Slovaks in that territory assembled for worship in a hall located on Twenty-second and Troy Streets,—the first Mass being read there in June, 1903, by Rev. Alois Koller.

The territory being too large for a single parish, it was divided into two, Ashland Avenue being the dividing line. Thus two Catholic Slovak churches were organized. The one West of Ashland Avenue was the Assumption of the B. V. M. (Slovak) Church,⁶ which at present is located on the Northwest corner of Marshall Boulevard and Twenty-fourth Street. Rev. Peter Klois was appointed first pastor in the year, 1904. In the year of 1913, Rev. A. Marecek succeeded Rev. Peter Klois, who in the year 1914 commenced the erection of what at present is the rectory and combination building for Church, School and Sister's home.

In March, 1916, Rev. L. Neuwirth succeeded Rev. A. Marecek, and in December, 1919, the Rev. Joseph Randzik succeeded Rev. L. Neuwirth. In April, 1920, the Sisters of St. Francis from Joliet, Illinois, took charge of the school. There are now four Sisters and over 200 children in that school.

⁶ For sketch of Assumption, see *ib.*, p. 603.

HOLY ROSARY SLOVAK CHURCH

The parish of Holy Rosary (Slovak)⁷ was organized in 1907, and the first pastor was Rev. A. J. Novacek. The second Rev. John Novotny. The latter erected the little frame church and rectory. The present pastor is Rev. Emeril Gottschall.

Under the pastorate of Father Gottschall, a mission was held in the year of 1913, by the Rt. Rev. Joseph M. Koudelka, Bishop of Superior, Wisconsin. Following the Mission, ground was bought up on which was erected the convent for the Sisters. On the 26th of July, 1914, the foundation was laid for the Holy Rosary school. Rt. Rev. Paul P. Rohde officiating.

On the 25th of July, 1915, the school was blessed by Bishop Rohde. In the same year, the services of the Sisters of SS. Cyril and Methodius were secured for the school. On the first of September, 1915, the school was opened with 150 pupils. On the 18th day of November, 1917, the canonic visitation and confirmation was administered by His Grace the Most Rev. Archbishop George William Mundelein.

The Church is located at 10806 Perry Avenue and the school has four sisters and close to 200 pupils. There are in the parish several branches of the First Catholic Slovak Union, the National Catholic Society, and many other Catholic organizations.

ST. JOHN THE BAPTIST SLOVAK CHURCH

The parish of St. John the Baptist (Slovak)⁸ was established in 1909 by the Most Rev. James Edward Quigley. The first pastor was Rev. John Novotny, who remained until the year 1910.

After the departure of Father Novotny the parish was administered in turn by the following priests: Rev. Aloysius Keelik, O. S. B.; Rev. Vincent Cigler, O. S. B.; Rev. Edward Soldek, O. S. B.; Rev. Paul Sisko, for a short period. Then Rev. Stephen Szeesi took charge of the parish and remained from September, 1910, to September, 1913. Father Szesie was followed by Rev. Paul Hermann, who remained until June, 1915, when the Rev. John Olsavsky was made pastor until the Rev. Andrew Marecek was appointed by Archbishop Mundelein. Father Marecek, who is deservedly popular with his parishioners, is doing work of great value, and the results are most gratifying. This Church is located on the South Side at 9129 Burley

⁷ For sketch of Holy Rosary, *ib.*, p. 634; for cuts, *ib.*, p. 404.

⁸ For Sketch, *ib.*, p. 643.

Avenue. Branches of one or more of the Slovak Catholic societies have been organized in the parish.

SS. CYRIL AND METHODIUS SLOVAK CHURCH

The SS. Cyril and Methodius parish⁹ was organized January 3, 1914, with 128 families.

The first pastor, Rev. V. Blahunka was appointed for the congregation on March 2, 1915. Immediately preparations were made for the building of a church at the Northwest corner of North Kildare Avenue and West Walton Street. On July 13, 1915, the cornerstone was laid by the Right Reverend Bishop Alexander J. McGavick. Mass was celebrated in the new church on the 19th of December following.

The parish has ten auxiliary societies and the growth and development in the last few years is marvelous. There is a school with four Sisters and over 200 pupils.

THE SACRED HEART SLOVAK CHURCH

The Sacred Heart of Jesus Slovak Church¹⁰ was erected in 1916. It is located at the corner of Huron Street and Oakley Boulevard. It is a magnificent edifice and of beautiful architecture. It has a school and a gymnasium in the same building. A capable dramatic club has been organized in the congregation. The Rev. M. Bajor is the pastor and has been in charge of that parish for a number of years. The school has six Sisters and 300 pupils.

ST. JOSEPH'S SLOVAK CHURCH

St. Joseph's Church (Slovak) is located at 730 West 17th Place. It is a combination building of church and school. The congregation is very large and the parish covers a large territory. This parish has a number of entertaining and instructive enterprises. It has many societies and branches of many church organizations. In the school there are five Sisters and 250 pupils. Rev. J. Oslavsky is the pastor and has met with gratifying success.¹¹

⁹ For sketch, *ib.*, 657; cuts p. 492.

¹⁰ Materials were not received in time for publication in *Archdiocese of Chicago*.

¹¹ For cuts see *Archdiocese of Chicago*, p. 504.

SLOVAK SOCIETIES IN THE UNITED STATES

The Slovak population of the United States has increased in the same proportion as Slovak population of Chicago. About the year 1890 sufficient interest was manifested to establish a society called "The National Slovak Society of the United States of America."¹² (*Narodny Slovensky Spolek v Spojenych Statoch v Americkych*). It has 42,259 members and 7,500 junior members. Its assets total \$1,870,869.56. Albert Maetej, Braddock, Pa., is the president. "*Narodny Noviny*" (National News), a weekly newspaper is the official organ of the society.

FIRST CATHOLIC SLOVAK UNION

On September 4th, 1890, was organized one of the largest and most progressive Slovak societies in the United States. It was founded by the Rev. Stephen Furdek, in Cleveland, Ohio. This society was called "The First Catholic Slovak Union,"¹³ (*Prva Katholicka Slovenska Jednota*). The membership of this society is limited to Roman Catholics or Greek Catholics in good standing only. Its headquarters are in Cleveland, Ohio, where the secretary has a suite of offices in the Guardian Building. Following is an extract from the the Constitution of the First Catholic Slovak Union: "Every member of this Union shall become a citizen of the United States within six years after his arrival in this country, and as a true son of the Slovak nation he shall cultivate the Slovak language and nationality inherited from his forefathers, preserve it for coming generations, and become worthy of his ancestors." This organization also aims to promote the welfare of the Slovak race and to encourage the study of Slovak history. The First Catholic Slovak Union also maintains an Institution which cares for the aged, the poor, and the disabled children of Slovak parentage throughout the United States.

This institution is located in Middletown, Pa., and is doing excellent work. The First Catholic Slovak Union has a membership of 100,000 and 25,000 junior members. It has paid out in benefits over \$6,000,000 and has assets of \$2,000,000. The junior society has assets of \$75,350.25. The president is A. J. Pirhalla, Duquesne, Pa., and Michael Senko is the secretary with offices at Cleveland, Ohio.

The Society has an official publication called the "*Jednota*" (Union). This paper was started by the Rev. Stephen Furdek, and

¹² Hamilton, *Statistics Fraternal Societies*, (1921), p. 114-115.

¹³ *Ib.*, pp. 57-58.

was edited in Cleveland continuously from 1890 to 1900, when it was transferred to Middletown, Pa., where it is now published. It is a weekly newspaper and is taken by all the members of the society.

THE CATHOLIC SLOVAK LADIES' UNION

In January, 1892, was organized a society for the Slovak women, "The Catholic Slovak Ladies' Union" (*Katolicka Slovenska Zenska Jednota*). The by-laws are the same as that of the brother organization, and the assets are \$500,000.00 of which \$250,000 has been invested in Liberty Bonds. It has a membership of 26,250 and is represented in twenty-seven states and in Canada.

Its headquarters are in Cleveland where Mrs. Anna E. Ondrej is the national president and Mrs. Maria Grega, secretary. "*Zenska Jednota* (Ladies Union), is the official organ, and is published at 5103 Superior Avenue, Cleveland, Ohio, by the chaplain, Rev. John M. Liscinsky.

The branches of the First Catholic Slovak Union are distributed as follows: Pennsylvania, 310; Ohio, 75; Illinois, 65; New York, 40; New Jersey, 35; Connecticut, 25; Wisconsin, 18; Michigan, 16; West Virginia, 12; Indiana, 10; Minnesota, 9; Missouri, 9; Colorado, 9; Maryland, 6; Washington, 5; Maine, 5; Montana, 4; Massachusetts, 4; Kansas, 4; Iowa, 3; Arkansas, 3; Wyoming, 3; Louisiana, 2; Georgia, 2; Oklahoma, 2; New Mexico, 2; Virginia, 2; Alabama, 2; California, 2; Canada, 10.¹⁴

THE SLOVAK SOKOLS (FALCONS)

There is a demand for physical culture training among the Slovak young men in the United States which is supplied by "The Roman and Greek Catholic Gymnastic Slovak Sokol Union" (*Rimsko a Gr. Katolicka Telocvicna Slovenska Jednota Sokol*). This organization is the largest of its kind in the country, and its membership is limited to Catholics. It was organized in 1905 in Passaic, New Jersey, has a membership of 20,000 with assets of \$125,000 and owns a printing establishment valued at \$15,000. It has two publications, "*Katolicky Sokol*" (Catholic Falcon) weekly, and "*Priatel Dictok*" (Juvenile Periodical) monthly. The Slovak Gymnastic Union Sokol (*Telocvicna Slovenska Jednota Sokol*), is a similar organization with 11,000 members. Its headquarters are in Perth Amboy, New Jersey, where it was organized July 4th, 1896. "*Slovensky Sokol*" (Slovak Falcon).

¹⁴ *Ib.*, p. 57.

is a semi-monthly publication and keeps the members in touch with the organization.

Both of these organizations are largely represented in Chicago by many branches and thousands of members. The principles and purposes of these organizations are about the same. The meetings of the various branches are held in the parochial school buildings or halls rented for the purpose.

THE GREEK CATHOLICS

While on the subject of Church history of the Slovaks, attention should be called to the existence of a Greek Catholic Slovak Church. To the Americans this church is very little known and much less understood by them. The Greek Catholic Church is a result of the efforts of the Roman Catholic Church to induce the Greek Orthodox Russians to complete unity in the fifteenth and sixteenth centuries. A certain degree of success was attained among the Little Russians (Ukrainians), who consented to acknowledge the supreme headship of the Pope and to accept the "Filioque" clause in the creed with the permission to retain various practices of the Eastern church. The Little Russians or Greek Catholics live directly across the border adjoining the western part of Slovakia. Here they met and mingled, and soon there became a mingling of religious faiths. Consequently, a considerable number of Little Russians became Greek Catholic Slovaks.¹⁵

There are a few Protestants among the Slovaks also. The number of these two denominations is so small and the part that they play is so insignificant that it is as yet impossible to give any information regarding them, as far as Chicago is concerned.

SLOVAK POPULATION IN CHICAGO

The growth of the Slovak population in Chicago has been increasing along with the development of the different parishes. The size of the parish is figured by the number of families in a parish, then the number of individuals are estimated by figuring six persons to a family. The figures thus procured will make the number of Slovaks in Chicago approximately 28,500 as follows:

St. Michael's Parish	7,000
Assumption of B. V. M. Parish.....	2,000

¹⁵ The Greek Catholic Church is fully treated under many headings in the *Catholic Encyclopedia*. Consult index.

St. John the Baptist Parish.....	1,500
SS. Cyril and Methodius Parish.....	3,000
Sacred Heart Parish.....	3,500
St. Joseph's Parish.....	5,000
Holy Rosary Parish.....	3,000
Other Churches	3,000
No Church Connection.....	500
Total	28,500

The location of the above churches will indicate the principal centers of the Slovak race in Chicago.

The Slovaks have come here poor and industrially handicapped. But through the practice of thrift, they have been able to become the owners of homes and to establish themselves in business. The percentage of home owners among the Slovaks is very large. The Slovaks of Chicago, like those of this race elsewhere, are found to be working in many of the large industries near the site of his church. Among the various industries in which the Slovaks are employed are the packing plants, steel and wire mills, rubber plants, and large corporation houses, while the young women are employed in mills, cigar and candy factories. The younger generation of the Slovaks are advancing very rapidly in the business world.

With the acquisition of homes and comfortable living conditions, the Slovaks are now well able to send their children to high schools and colleges, and the number of students is increasing very rapidly. Large numbers have graduated from the various schools.

In Chicago there are a few professional men among the Slovaks, some of them being in St. Michael's parish. Through the encouragement of Rev. Vaniseak there are now two physicians and an attorney in the parish where previously the Slovaks were compelled to engage the Bohemians to conduct their professional business.

When the Slovak decides to make this country his home, he soon applies for his "citizen" papers, thus becoming an American. The Slovak clergy in Chicago are to be given credit for the influence which they exert in behalf of Americanization. They have conducted citizenship classes, helping the men of their parish to obtain citizen papers and become Americans.

The Slovak Catholics took active part in supporting the interests of America and the Allies during the World War. Through the efforts of Father Vaniseak they accomplished splendid results. They have also contributed considerably towards the good work done since the end of the war.

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- ## SLOVAK PUBLICATIONS

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Daily

- Semi-Weekly*

- Slovak v Amerike*.....166 Avenue A, New York

Weekly

<i>Amerikansko-Slovenske Noviny</i>	4th and Penn Ave., Pittsburgh
<i>Jednota</i>	Middletown, Pa.
<i>Bratstvo</i>	9-11 E. North Street, Wilkes-Barre, Pa.
<i>Slovensky Hlasink</i>	1601 Beaver Avenue, N. S., Pittsburg
<i>Rovnost Ludu</i>	1510 W. 18th Street, Chicago
<i>Slovensky Pokrok</i>	309 E. 75th Street, New York
<i>Hals</i>	634-638 Huron Road, Cleveland
<i>Narodene Noviny</i>	514 Fourth Avenue, Pittsburg, Pa.
<i>Katolicky Sokol</i>	263 Monroe Street, Passaic, N. J.
<i>Youngstown's Slovenske Noviny</i> ..	239 E. Front St., Youngstown, O.
<i>Zurnal Spojenych Majnerov</i>	1193 Merchants' Bank, Indianapolis
<i>Katolicky Slovak</i>	Chicago, Ill.
<i>Nove Slovensko</i>	634-638 Huron Road, Cleveland
<i>Nove Casy</i>	1702 S. Halsted Street Chicago

Semi-Monthly

<i>Obrana</i>	1276 E. 59th Street, Cleveland
<i>Slovensky Sokol</i>	1424 Vyse Avenue, New York
<i>Zenska Jednota</i>	1276 E. 59th Street, Cleveland
<i>Prehľad</i>	Middletown, Pa.

Monthly

<i>Svedok</i>	Streator, Ill.
<i>Zivena</i>	2007 S. Ashland Avenue, Chicago
<i>Kruh Mladze N. S. S.</i>	524 Fourth Avenue, Pittsburg
<i>Slovenska Mladez</i>	Box 1704, Pittsburg
<i>Ave Maria</i>	Box 2301, Bridgeport, Conn.
<i>Priatel Deitok</i>	115 Hill Street, Boonton, N. J.
<i>Prehľad</i>	Mt. Pleasant, Pa.
<i>Udalosti Sveta</i>	Hazleton, Pa.
<i>Dobry Pastier</i>	78 Brook Street, Bridgeport, Conn.

STEPHEN J. PALICKAR.

Chicago.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT

(*Sixth Paper*)

(Continued from July, 1919)

In the several papers heretofore published in the ILLINOIS CATHOLIC HISTORICAL REVIEW dealing with the life and labors of Rev. Pierre Gibault the "Patriot Priest" of the Illinois country, many letters have been reproduced or quoted from, most of which were found outside of the Archives of Quebec.¹

Some years ago (1909) Abbe Lionel St. George Lindsay, for long years Archivist of the Archdiocese of Quebec, gathered together a number of letters and documents deposited in the Archdiocesan Archives at Quebec, which were published in the records of the American Catholic Historical Society of Philadelphia.²

These letters and documents are necessary to a full exposition of Father Gibault's life and works, and we are accordingly reproducing them with notes explanatory of references found therein.

These letters begin with the first communication from Father Gibault to his Bishop after his appointment to the Illinois country, and before he reached the heart of his extensive charge, but while he was on the way, sojourning a few days at Michilimaekinae, now Mackinaw:

THE ABBE GIBAULT TO BISHOP JEAN-OLIVIER BRIAND,
OF QUEBEC, CANADA

My Lord:

At the moment that I am about to leave this post, I have the honor to assure you of my respect and to account to you as well as I can in my present disturbed state of mind for what I have done whilst here. Thus far our trip has been a most uncomfortable one owing to the great quantity of rain which we had all the way from Montreal to Michilimakina; we had twenty-two days of downpour, to say nothing of the wind. The consoling part of it is, though that we wanted for nothing, that is to say, we had provisions enough to last us with-

¹ If the reader has followed these articles, he will observe that many of the letters here reproduced are answers to letters written by Father Gibault from Illinois or written of him.

² *Records of the American Historical Society*, Vol. 20, p. 406 et seq.

out stint, whereas those in the canoes before and behind us had to fast, or else eat *tripe de roche*. Upon my arrival at this post, after dining with the commandant, I went to the confessional and did not come out of it until after ten o'clock, and yet that is the only day I left it even as early as that. I also had to confer baptism, but there was only one marriage ceremony. I have had both trouble and disappointment during my short stay, and still I had some consolation also. My regret is that I am unable to remain long enough to gratify a vast number of *voyageurs* who, they tell me, wanted to make their confession, some of them not having been to the sacrament for three, some not for ten years. They tried in every possible way to keep me, offering to give me provisions to last my men as far as the Illinois, and to accompany me with two canoes. But as I had no orders from you, my lord, except for the Illinois, I fear that something might go wrong there through my fault. With us tomorrow will start four canoes (full of *voyageurs*) who are going a hundred leagues from here, and who stayed over eight (days) expressly for the purpose of making their confessions. In a word, God is not yet utterly abandoned in these places; He needs only resolute laborers willing to endure hunger and thirst and to keep a continual lent. As I have never left Mr. Despains until the present time, and as he would be greatly disappointed not to arrive with me at the Illinois, I could not stay here longer than a week. I hope, my lord, to be well received in the Illinois according to what I hear: The Spaniards have driven the reverend Father Meurin out of their village. The English commandant gave him a kind reception, otherwise in less than twenty-four hours they would have thrown him into the water. As for me, I am delighted that he will be on my side (of the river).³ Whilst in this post I have had a visit from Father Du Jaunis⁴ Indians; they still regret him as they did at first. Some of them were able to make their confession, owing to the fact that they speak French. Others would have gone to confession, but we could not understand each other. I wish with all my heart to reach my destination that I may fulfil the designs of God and those of your lordship, and I remain with all respect and submission,

Your humble and obedient servant,

GIBAULT, Priest.

(Signed)

At Michillimackina (Michilimackinac).

July 28, 1768.

EXTRACT FROM THE REGISTER OF THE DELIBERATIONS OF THE SUPERIORS
AND OTHER OFFICERS OF THE QUEBEC SEMINARY,
OCTOBER 13, 1768

It is only just that this mission (Louisiana) the establishment of which has cost the Seminary of Quebec more than 30,000 dollars, should now furnish its own

³The Abbe here notes that though the original letter uses the expression "on l'envoyait a la mer" which is usually intended to indicate the sea, yet the Canadians used the same term in reference to the St. Lawrence River.

⁴Pierre-Luc Jaunay or Dujaunay, S. J., came to Canada, August 20th, 1737. In 1738 he was missionary at the River St. Joseph, (Indiana) and in 1754 at Detroit, and afterwards at Michillimackinac. He returned to Montreal where he died February 17, 1781—Abbe Lindsay.

missionary priests by contributing towards their maintenance whilst at the seminary, and that it share the cost of the education of Mr. Gibault, a priest who has been sent there and whose expenses were borne by the seminary during all his studies.

In a letter from Mgr. Briand in response to a petition, dated April 22, 1769, from the Commandant of Post Vincennes, in which he asks the Monseigneur for a priest, the latter says that he cannot send one for four years, but that he has asked Mr. Gibault to make a missionary visit to the post.

FROM GIBAUT TO BISHOP BRIAND

My Lord:

I wish I could give your lordship a complete detailed account of the conditions of every post in this country, of its claim and necessities, but I am not yet well enough acquainted with them myself. Ever since my arrival I have been ill of fever and ague (*des fievres tremblantes*) which are the ordinary tribute one pays in this country before becoming acclimated. I shall, however, tell you what I know. I have been received better than I could have expected, causing me to regret my inability to be in more than one place, for everywhere they desired to have me resident among them. I found myself compelled for several reasons to choose Kaskaskias for my residence because it was the people thereof who addressed a petition to your lordship to which you replied by a letter to Father le Meurin in which you promised them they should have a priest.⁵ They it was who engaged to defray the expenses of my journey, and it also has the largest population. . . . Moreover, the English governor, whom I have every reason to praise, made me understand very clearly that he wished me to remain at Kaskaskias.⁶ My own choice would have been to stay at the Tamaros⁷ where the property is that belongs to the gentlemen of the Seminary. I have not yet been able to make arrangements about it because the winter did not permit me, sick as I was with fever, to make so long a journey. I have, however, always attended St. Genevieve, which is two leagues from my parish, on the other side of the Mississippi, and which, consequently, belongs to the Spaniards. I easily secured the permission to do so from the English governor; and the Spanish commandant, being very devout, would wish me to have it forever, etc. Father Meurin has no permission to go there. The comprehensive title of vicar general made them banish him from St. Genevieve where he would have stayed as a simple

⁵ I have not seen this letter. Father Meurin repeatedly asked the Bishop for more priests, saying in his letter of May 9th, 1768, "four priests are necessary."

⁶ It is to be noted that Father Meurin wanted Father Gibault to go to Kaskaskia too. In the letter alluded to in note four he says "if you can give only one (priest) he should be appointed to Kaskaskia." See ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 3, p. 379.

⁷ Cahokia. "The gentlemen of the seminary" had reference to the fathers of the foreign missions who came from the Seminary of Quebec as did Father Gibault, and who had charge of the church at Cahokia from 1700 on to 1763.

missionary; but a Jesuit with so much power in Spain became an object of suspicion. I do not cross over to the other side except for marriages and baptisms and to attend the sick.

I have public prayers every evening towards sundown, catechism four times a week, three times for the whites, and once for the blacks or slaves. As often as possible I preach on such matters as I think most useful for the instruction of my hearers. In a word, I employ my talents for the glory of God, for my own sanctification and for that of my neighbor as much, it seems to me, as I ought to do. I trust that our Lord will consider more what I wish to do and the intention with which I do it, than what I accomplish. As for the needs and exigencies of the different posts in this country, I am nearly certain that if your lordship could see them for himself you would not hesitate one moment to provide for them. Two more missionaries are still needed, one for the Tamaoris^a twenty leagues from here; the other for Post Vincennes, eighty leagues from here. Disorders are many there. . . . This portion of your flock is terribly exposed to wolves, especially at Post Vincennes where there is a considerable number of people who are much better able to support a priest than at the place where I am. And yet I find myself very happily fixed as to temporal affairs. I shall let you know when I know it myself the amount of the revenue of my parish (cure), the condition and approximately the fixed income and the amount of perquisites of the church. This opportunity (to send a letter to you) is furnished me by a courier from Detroit of whose departure I knew nothing until this evening.

I am etc. etc.,

GIBAULT, Priest.

Kaskakias, February 15, 1769.

The following is an extract from a letter dated June 14, 1769, written by Father Meurin to the Right Reverend Bishop of Quebec, which relates to Mr. Gibault:

Mr. Gibault is full of zeal and he will not hold out long if he be left here alone, to go so often on wearisome journeys through woods and over mountains, so exposed to all sorts of weather and to injury by rivers and torrents, unless it please God to renew old time miracles. . . . Mr. Gibault since his arrival in this country has been almost continually sick of fever, at first severe and dangerous, afterwards slight and low, against which his courage has always sustained him in a condition to perform his principal functions in the parish of the Immaculate Conception of the Kas, wherein he has seen fit to establish himself and whence he goes from time to time to St. Genevieve, a Spanish colony from which I was banished because I am a Jesuit. He has had the happiness to get nearly all in these two parishes to make their Easter duty, some of whom had neglected it for many years.

. . . . I think that fear of a lawsuit (with the English authorities in regard to the house, land, etc., of the mission of the Tamarois which the English wish to appropriate) is in part the reason why Mr. Gibault preferred to stay at Kas (Kaskakias) rather than at Kaos (Kahokia).

^a The Tamaroa Indians near Cahokia.

When Mr. Gibault's health is restored and he has regained his strength I doubt if he will go (to Post Vincennes). For two years the roads have been infested by the Cherokees and the Chicasaws, and the inhabitants of Kas say boldly that Mr. Gibault cost them too much to risk him in the service of others.⁹

FROM GIBAUT TO BISHOP BRIAND

My Lord:

. There are only seven or eight persons in my village who did not receive their Paschal Communion, something that, according to the oldest inhabitant has never been known before. My tithes amount to from two to three hundred bushels of wheat and four or five hundred bushels of maize or Indian corn, and perquisites. Father Meurin is well and as energetic in going about from village to village as if he were still young. We do not often see each other although we are only four leagues apart,¹⁰ but we are as often away from home as at home. And yet we accomplish little in comparison with what ought to be done. I have not been to Post Vincennes, because during the winter I had the fever common to this country, and since the opening of the spring, as the Indians had taken and killed several persons on the route, which is eighty leagues long, my parishioners have been unwilling to let me go. If your lordship wish to save your priests and to provide for the salvation of your people, the way to do so would be to send two more (priests) to this section,—one to Post Vincennes where there are a number of people, and where he would be able to look after many other posts; and the other to the Tamarois. It is not that I am afraid to sacrifice myself, for I heard it said to your lordship that a priest has lived long enough if he has been in the priesthood ten years, but I speak to you for the glory of God and for the salvation of this portion of your flock. We looked for help from Spain, but Louisiana has risen in revolt and has driven the Spanish from New Orleans and from all the western borders of the Mississippi. I stand very well with the English. I have *carte blanche* to go wherever I wish. Our Commandant has offered me the services of himself and his troops should I have need of them for the support of our religion. As the regiment is Irish and many of its members Catholics, he asked me to treat those who are devout as I would my parishioners.¹¹ I try to carry out your lordship's instructions about intimacy. I have taken meals only twice at his house since I came here; and once I did it by accident.¹² I venture to represent to your lordship that a permission to say Mass twice in cases of necessity is very essential for me.

GIBAUT, Priest.

Kaskaskias, June 15, 1769.

⁹ As to the danger from Indians see Gibault's letters immediately following.

¹⁰ Father Meurin was then at Prairie du Rocher.

¹¹ The Royal Irish Regiment was stationed at Fort Chatres at that time.

¹² He was instructed to avoid the show of too great intimacy with any one, and had the matter in mind. It will be seen enemies later accused him in this connection, insinuating that he drank with the Spanish Governor, which insuations he clearly disproved.

FROM BISHOP BRIAND TO THE ABBE GIBAUT

(Extract from a letter dated August 13, 1769)

..... Do not neglect the affairs of the Tamaoris. They are intimately connected with the good of religion and especially as regards the future; besides, you know that there is question of your word to the gentlemen of the seminary, or rather to the Church itself, since this business concerns it more than it does them. That place may eventually be the centre of religion and the residence of a vicar general for all that part of the country."¹

It is necessary that you should go to Post Vincennes for a month or longer if it be possible, and you could take Father Meurin with you, and give him a small mission there were it for no other duties than to say Mass, teach catechism and to preach occasionally.

THE ABBE GIBAUT TO BISHOP BRIAND

(Extracts)

My Lord:

I am writing you from Post Vincennes where I have been for three weeks. I am so occupied that I do not know if I can collect my thoughts sufficiently to tell you, after I have offered my humble regards, all the things that at different times I had intended to write you as I discovered the most pressing needs. After three weeks of a severe and terrible illness, happily for me a skilful surgeon recognized the nature of my malady, which I did not know myself, and found a remedy for it. Since, therefore, the twenty-eighth of October, when the fever entirely left me, I have made such good use of my restored health in laboring for the salvation of my brethren that I have slept in my bed only four nights. Saint Genevieve, Saint Louis, in the Spanish portion, where the governor is delighted to have me go to keep souls in peace, the Kaskaskias, the Cahos, and presently Post Vincennes where I found religion nearly extinguished, have afforded me ample opportunity to exercise the zeal that you recommended me to have for my dear brethren. I consider myself nearly alone, for the reverend Father Meurin has been unable to leave his house since last autumn, partly because of his age which has broken him down, partly because of several dangerous falls that he had on bad roads to which the weight of his body and the weakness of his limbs made him liable. During the nearly twenty years that it (Post Vincennes) has been deprived of priests everything has deteriorated, libertinage and irreligion have been introduced; nevertheless when I arrived everybody came in a crowd to meet me at the banks of the river Ouabache. Some threw themselves upon their knees and were quite unable to speak; others spoke only by their sobs; some cried out, Father, Save us, we are nearly in hell; others said:

¹ The prophecy of Bishop Briand was fulfilled in a sense. St. Louis in the immediate neighborhood became the center of religion, and mainly because the French felt freer under Spanish than English domination, and abandoning the east side of the river in large numbers went to the west side. LaCledé, the founder of St. Louis, no doubt intended to establish himself in Illinois. He landed from the Mississippi in Illinois and quartered his followers at first in Fort Chartres.

God has not utterly abandoned us, for it is He who has sent you to us to make us do penance for our sins; and others again exclaimed: Ah, Sir, why did you not come a month ago, then my poor wife, my dear father, my loved mother, my poor child would not have died without the sacraments. . . . What a happiness it is for me to try to make reparation for time too badly employed in my youth by the occasion that God now gives me to employ it well. The only thing that troubles me is that I cannot travel especially in this direction without being liable at any moment to have my scalp taken by the Indians. Twenty-two men have been killed or made captives (which is worse, for they are burnt alive) since I came to the Illinois, and on the road over which I traveled, but at different times. I also left against the wish of all my parishioners, who several times assembled to oppose my departure. However, by way of prudence I brought ten men with me and I shall have twenty on the return journey. I have rebuilt the church at this post. It will be of wood but well built and very strong; there are a goodly sized presbytery, a fine orchard, a garden and a good farm (*terre*) for the benefit of the pastor who would live elegantly. There are only eighty inhabitants who farm, but there are many people of all trades, numbers of young men who are daily establishing themselves here; in all there are about seven or eight hundred persons who are desirous of having a priest. This post would be very quickly settled if they had a missionary. . . . God has touched and enlightened an English family here at the post all of whose members were Presbyterians; they are well educated, knowing how to read and write. I questioned and interrogated them a great deal; I am still proving them; they complain and weep each time that I put them off; they made their confession. I made them without any difficulty resolve to make a public abjuration of the errors of their sect; yet I did not think it well for them to do it as I feared it might be injurious to religion. I do not know if I have done well or ill. . . .

(The Abbe then gives several reasons that decided him to stay at Kaskaskias rather than at Cahos.)

That they have been stirring and enterprising and that they love, fear and respect. . . . Moreover, what could I do at Kahokias? I have already told you the village is a small one, remote from all others; the mission there which was once so flourishing is nothing now (here follows a description of the ruins) I beg you to consider that in the beginning of this mission there were three priests at Cahos occupied in temporal and spiritual affairs, there was one at Fort de Chartres, seven Jesuits at Kaskakias who attended the neighboring villages, one at Post Vincennes, Michillimagina, one at Saint Joseph; yet they complained of not being enough for all; and now I am only one, for Father Meurin can no longer travel and the population has increased considerably.

As regards my mother and sister, I can tell you that six days before I left Montreal I did not know that they wished to come with me. On the contrary, my mother told me when I was at her house that her age and still more her will prevented her from wishing to leave her country, but I could not send away my dear mother who came to me at Montreal saying that she would go to the ends of the earth (with me) rather than be left in her old age at the mercy of any and everybody¹⁴. . . . As for the commandants of these places, I have nothing

¹⁴One can hardly comprehend the severity of the good Bishop who reprimanded

but praise for them, thy have done everything in their power for me personally and for the Church and religion. .

I must tell you that whenever I start upon a journey I always go armed with a gun and two pistols, so as to prevent the Indians from attacking me when they see me so well armed,—for they fear nothing more than to lose one of their number,—and even for the purpose of defending myself if I should be attacked.

.....

(This letter bears no date, but as Bishop Briand answered it in a letter dated August 16, 1770, it was probably written in the spring of 1770.)

FROM THE SAME TO THE SAME

(Extracts)

My Lord:

Although I wrote to you from Post Vincennes not long ago, I venture again to offer my respects. . . . Nothing new has occurred since then. I came back from Post Vincennes after a two months' stay there, accompanied by twenty picked men. We were followed (*cottoye*) by several bands of Indians during the entire journey of between eighty and a hundred leagues, but we put up such a good front and took so many precautions that in spite of having to cross rivers and pass through woods they never dared to attack us. I am no longer safe in going from one village to another, for since the thirtieth of March there have been fourteen men (killed) in our villages. The Spanish have seized upon the other side of the Mississippi. They treated the inhabitants of the city of New Orleans very harshly but were very lenient towards the villages of the Illinois. What causes me much anxiety is that they have appeared here in small numbers, and that they have brought no priests with them. I asked if there had been any change made in the dependence of New Orleans and the other territories; the Spanish commandant, a very pious man, told me no, that the Capuchins would continue in charge of New Orleans. He strongly urges me to continue to give the necessary spiritual attendance to the villages of Saint Genevieve and St. Louis. The English commandant appeared to be satisfied that I should do so because as the villages are only separated by the Mississippi river it seems essential that peace be maintained, and the English commandant is strongly disposed to think that nothing is so well calculated to maintain it as religion. . . . I would again ask your lordship to let me know what you have decided about the post at Michillimakinac as regards the church which is about to fall to pieces. If you intend to send a missionary there (which I believe is not the case) would that it could be soon, for otherwise everything will be lost. If you do not intend to send one, is it your wish to divide the few ornaments that remain and the (sacred) vessels among our churches, which are very poor, under condition, however, that they shall be returned in case of re-establishment. In

manded Father Gibault for permitting his mother to come with him, but all sympathized with him as did Father Meurin who wrote the Bishop that his mother was a help and a consolation to Father Gibault. See Father Meurin's letter following.

making a missionary tour, according to your orders, to Peoria, St. Joseph, Michillimackinac, Miami, Ouiatamons and Post Vincennes. I could take what is best for the churches that we tend. At least (in this way) what has been used in the divine service will still be devoted to the same object and will not be a total loss. Your orders will determine me to undertake this trip of seven hundred leagues, which it will take me five months to accomplish.

GIBAUT, Priest.

Kaskaskias, June 15, 1770.

On August 19, 1770, Bishop Briand sent to Mr. Gibault "our vicar general and missionary in all parts of the Illinois and the adjacent country from the Mississippi to Detroit and Michillimackinac," the Jubilee granted according to custom by our Holy Father Clement XIV upon the occasion of his elevation to the supreme pontificate.

FATHER MEURIN TO BISHOP BRIAND

(Extracts)

..... The order that your lordship gives me in regard to Mr. Gibault is very agreeable to me. He is yet young, it is true, but he does not forget the fair promises he made to you and he does honor to them. Each day he shows himself more and more worthy of your choice, your favor and confidence. I would consider myself fortunate if at his age I had had his virtues and merits. His mother, far from being an obstacle to his zeal, is very useful to him by relieving him from temporal cares and thus making it possible for him to devote himself entirely to spiritual affairs;¹⁵ for we do not find here as in France trustworthy and reliable servants,—indeed we find none at all. We are obliged to have slaves and to oversee them, which is the greatest hardship.

Last winter Mr. Gibault spent nearly two months at Post Vincennes. The poor people there had not seen a priest for six years, consequently he did a great deal of good.¹⁶ God grant that it last and that your lordship may soon send them a resident missionary, for us is very difficult, nay often impossible, to attend them from here, less on account of the length and difficulties of the journey, than because of the Indians that infest the roads. The zeal of Mr. Gibault is also exercised in the Spanish colony whence he is often sent for; for the Spaniards in taking possession of their new colony brought with them soldiers but no priests. It is said that nowadays they give themselves no more concern about this than other nations would. Many persons left this side only through fear of the loss of religion for themselves and their children. They sacrificed their homes to go and establish new ones with the Spaniards whom they were told were such good Christians (Catholics). They regret now that they did not listen to me on the subject. It was not these, my lord, who refuse to acknowledge your pri-

¹⁵ See note fourteen.

¹⁶ It has been stated that Father Meurin accompanied Father Gibault to Vincennes on this visit, but Mr. Metzger, S. J., has shown this to be an error. See Metzger in the ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 4, pp. 53-54.

diction, but those who are in command.. It was for the sake of the good christians (Catholics), for there are such still, that in former years I went there as it were incognito, and it is likewise for them alone that Mr. Gibault goes there when he is needed. They cannot be held accountable for the madness of their chiefs. Thus it was that we considered it our duty to interpret the instructions of your lordship to confine ourselves to the English settlement. . . .

MEURIN, S. J.

(Signed)

At Prairie du Rocher, June 11, 1770.

In a postscript Father Meurin adds: The mission house of the Tamarois serves as a fort and barracks for a company of English soldiers.

Bishop Briand's reply, dated April 24, 1771, reads as follows:

Your powers extend over the whole of Louisiana until distinction be drawn by the courts of Madrid and Rome: You may, therefore, attend the villages of St. Louis, etc., provided that the respective governors of the two crowns allow you to do so.

THE ABBE GIBAULT TO BISHOP BRIAND

(Extracts)

From Kaskaskias the Abbe Gibault writes under date of June 20, 1772, urging Bishop Briand to try best to send a priest to these missions. He adds:

I am writing to Mr. Martel, whom Mr. Grave tells me you have planned to send to this country; I shall be delighted; he is young and vigorous, etc. . . . The English have withdrawn from the Illinois; the house and property at the Kahokias belonging to the gentlemen of the Seminary are free; Mr. Martel can take possession upon his arrival. . . .

I have nothing new to tell you except that we are always exposed, and now more than ever, to the danger of being massacred by the Indians of the low countries of the Mississippi, upon which our village borders (a danger) from which the other villages are exempt. More than twenty persons have been slain since my last letter. Three times I have been taken by the savages; each time they let me go but forbade me to tell anybody about it. I obeyed them because if it were known I should never again be allowed to go about, and because, if the Indians were discovered through me, and I were ever recaptured, I should never be set free. I have adopted the plan of carrying no fire arms, for fear of being tempted to use them and thus having myself killed, or of inspiring them with the fear of being killed and that they would anticipate me instead of making me prisoner. . . .

Father Meurin in a letter written at Prairie du Rocher on March 29, 1775, has this to say about the Abbe Gibault:

Since the end of January Mr. Gibault is on an apostolical journey of which he will send you an account from Michillimackinac. He will not be back until All

Saints' day, if he do not take a notion to go to Canada. His parish, my own, and the Kaokias will keep me pretty well occupied during his absence. May God bless his labors and mine.

FATHER GIBAULT TO BISHOP BRIAND

My Lord:

For eight years now I have obeyed your orders, firmly convinced that by so doing I was obeying God Himself; this is the fourth missionary tour that I have made, the shortest of which embraced a distance of five hundred leagues, visiting, exhorting, reforming to the best of my ability the people whom you confided to my care. . . . My health has now become weakened by all these labors; I can no longer do what I have done in the past and what I should still wish to do. I am forty years old, I have never spared myself, I have often been illy fed, and have even at times endured protracted fasts because I could get nothing to eat; I have walked by day and by night, exposed to all sorts of weather and dangers. Greater than all, there has been the mental anxiety;—I was a stranger in a free-thinking country, subjected to all the calumnies that could be invented by impiety and irreligion, seeing all my actions, even those that I thought best, wrongly interpreted and thus maliciously represented to your lordship. . . . All these reasons and many others oblige me, my lord, to beg of you to send me away from the Illinois. . . . Do not suppose, my lord, that it is any motive of self interest that makes me urge this; on the contrary, I should be in despair about it. My sister is well established in the Illinois; I have received a letter, written in May, which tells me that my mother was then ill of a malady thought to be mortal. I am therefore alone now, and all countries are alike to me. But still it is necessary to be useful in some way. In a word, you are my father, my judge, my bishop; I have made known to you in part my reasons; judge and pardon. I assure you that if you command me to remain there, I shall do so, as my first promise was to obey. . . .

P. GIBAULT, Priest.

FROM THE SAME TO THE SAME

My Lord:

I did myself the honor to write you from Michillimaenac, but finding a good though costly opportunity to send you a letter by an extraordinary courier from Detroit, I cannot refrain from offering you my humble respects and repeating what I heretofore wrote you. I shall inform you moreover that having arrived at this latter post in September, I stayed there until the fourth of November, counting on the certainty of the arrival of a boat that was already looked for when I arrived from Montreal. I found at last that they waited in vain, and that I had to get settled for the winter; in this hard alternative I preferred to risk perishing on Lake Huron than to pass the winter at that place. Therefore, in a little canoe made of bark, with one man and a child, on their first voyage, I myself having been across but once, having had no experience with a boat for sixteen years, asleep during the nights and often during the day, and consequently knowing nothing of the dangerous places, which are not uncommon,—in this miserable conveyance, resolved to overcome every obstacle, steering the canoe

myself through ice, in snow, of which there were eight inches in the level country, amidst high winds and tempests, at a season when no one in the memory of man has ever ventured forth, in twenty-two days I reached Detroit. That was ten days ago. The river, since before my arrival, has been covered with ice and can only be crossed as is done in winter from Quebec to Point Levis. I am therefore frozen up here. Perhaps I may get away this winter, perhaps, as the oldest inhabitants tell me, not until March. God be praised. The discomfort that I experienced between Michillimackinac and here has made me so insensible that I only half realize the disappointment of not being able to return to the Illinois. I shall do everything in my power to make myself useful in Detroit and to relieve the two venerable old men who have charge of it.

Besides, my lord, I shall profit of this prolonged stay to make a longer retreat than I could have done anywhere else, as I have no charge.

P. GIBAULT, Priest.

Detroit, December 4, 1775.

In a letter at Prairie du Rocher and dated May 23, 1776, Father Meurin says:

I am also patiently awaiting the coming of Mr. Gibault. He is to arrive today, May 22nd, full of indignation against his parish which he wishes absolutely to leave as soon as he has set his affairs in order.

The father then goes on to speak of certain accusations and criticisms directed against Father Gibault by his parishioners, accusations against which the Abbe will later defend himself.

In a document, dated June 29, 1780, Bishop Briand instructs Mr. Gibault to go to Quebec. This must have been on account of these accusations, or for other difficulties of this kind. There is nothing to show that Mr. Gibault went to Quebec, for we find him at Saint Genevieve in April of 1783. It is probable that he did not receive Bishop Briand's letter. If so, it was owing to the War of Independence.¹⁷

Between the years 1776 and 1783 there are no letters either from Father Gibault or Father Meurin, and consequently no answers from the Bishop of Quebec.

In his *Repertoire du Clerge Canadien* Mgr. Tanguay states that Father Sebastian Meurin died in February, 1776.¹⁸

¹⁷ The British Commander at Mackinac complained bitterly to the Bishop, and demanded that Father Gibault be called to Quebec and disciplined for espousing the American cause.

¹⁸ The date of the death of Father Meurin is shown on his tomb-stone in the Jesuit Cemetery at Florissant, Mo., as February 23rd, 1777, which is undoubtedly correct.

FATHER GIBAUT TO BISHOP BRIAND

I have only one-half hour to write if I am to profit by the opportunity given me by Mr. Ducharme. I cannot in that short time tell your lordship much except that I am ever the same as regards the salvation of the people, only that age and hardships do not allow me to do as I would desire and as heretofore. The reverend Father Bernard,¹⁹ a capuchin, looks after the Kahokias in conjunction with St. Louis where he resides, which relieves me of the most remote village that I had to attend. The Illinois are more unfortunate than they ever were. After having been destroyed and exhausted by the Virginians, left without commandants, without troops and without justice, they govern themselves by whim and caprice, or to put it better, by the will of the strongest. We expect, however, in a short time to have troops with a commandant and regular law. I hope to write as well as I can a detailed account to your lordship of everything that has occurred during the past four or five years, and send it by Mr. Dubuc who will remain some time longer.

P. GIBAUT, Priest.

Saint Genevieve, April 1, 1783.

FROM THE SAME TO THE SAME

My Lord:

When I got your letter I made a thorough examination of my conscience and of my conduct about the points and offences of which they accuse and asperse me; and I am going to make to you a general confession as exactly and sincerely as possible. (In a long letter the Abbe clears himself of all the accusations brought against him. From the letter we learn that after the death of his mother he did not keep house for three or four years, but resided in the neighborhood of the church. Towards the year 1780 he left for "the Prairie du Rocher, St. Philippe and the Kahos for two months and more" and probably went to the other missions where there was no priest. It is not apparent when he left his post at Kaskakias to go to reside at St. Genevieve where we find him in May 1783, nor when he abandoned this latter post to go to Vincennes. At the last named post he accepted hospitality in the house of a Mr. LeGras which was located near to the mission chapel. He then employed a German for a servant).

Of the mission at Post Vincennes Mr. Gibault says:

..... I have enough confidence in God to hope to banish in a little while barbarianism from the Post Vincennes whose inhabitants, especially the young people, have had no religious instruction during twenty-two years except during my short missionary visits and those of Mr. Payet.²⁰ They have been raised like

¹⁹ Reverend Bernard de Limpach.

²⁰ This structure became famous as the rallying point for the American patriots both at the time when Father Gibault and Dr. Laffont went to Vincennes in July 1778, and administered the oath of allegiance to the residents of Vincennes outside of the church door, and when George Rogers Clark attacked and captured Vincennes in February 1779. On the latter occasion Clark met Governor Hamilton in this little church, and negotiations for the surrender of the fort were there

the savages in the midst of whom they live. I had and still have catechism classes for them twice a day, after Mass and in the evening before sundown. When the lesson is over, I dismiss the girls and teach the boys the responses at Mass and the ceremonies of the Church for feasts and Sundays. I preach on Sundays and holidays as often as possible. In a word, I have been here a year and a half, and when I came I found no person, adult or child, who could serve Mass except one European who was not always able to come; then, no Mass. Two months after my arrival I had several; and now the smallest boy in the village knows not only how to serve Mass but also the ceremonies of festivals and Sundays and the entire catechism, small and large. . . . I should not have been successful in building a church in this post if the inhabitants of the Kahokias had not sent a courier to me with a request from all the parish that I would attend it and offering me great advantages. The inhabitants of Post Vincennes, justly fearful lest I abandon them, unanimously resolved to build a church ninety feet long by forty-two wide, of frame with a stone foundation. A portion of the wood is already hauled (*tire*) and a quantity of stone for the foundation. It will be only seventeen feet high, but the winds in this country are so strong that that is high enough for stability. The house, which at present serves as a church, will do me for a presbytery and I hope to occupy it in a few months. The land attached is extensive, very dry and in the centre of the village. It was I and the trustees who acquired it about sixteen years ago. I beg of you to give your approval to the building of this new church under the title of St. Francis Xavier on the Ouabache (the Wabash)²¹

As to the inhabitants of Post Vincennes, whom it has been said in Canada that I induced to perjure themselves, it may be that in order to get out of the affair with Governor Henry Amilton (Hamilton), they themselves gave the pretext that people so ignorant could not have been gained over except by me, and by this supposition condone their fault in attributing it entirely to me. The truth is that, not having been at Post Vincennes for a long time, and finding a favorable opportunity to go there with Mr. Laffont who had a good escort, I availed myself of it to visit my mission. If I had mixed myself up with an affair of that importance my meddling would have been seen somewhere, some better proof would have been given than this: *they say, they have reported to us*, and the like. And I have had the good fortune to secure an attestation from Mr. Laffont himself soon after our return to the Illinois about something that was said to me on this subject. I send you the original of this affidavit, written and signed by him, keeping only a copy for myself. You can judge better from writing than from words²². . . . Another affair which claims your attention in order that you may give me a clear and precise opinion, is that the reverend

conducted. It is a matter of some speculation as to just where this church stood, but the best opinion about Vincennes is that it stood in about the middle of the present church yard—not on the exact ground now occupied by the old cathedral.

²² We have before discussed this matter. See ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 241 et seq. The intimation has been made that Father Gibault was inclined to recede from his former stand of earnest allegiance to the American cause. In our discussion of this matter we have set forth all the circumstances, and we think fully justified Father Gibault.

Father Ferdinand Farmer, vicar general of the bishop elected for the united provinces of America, notifies me on the part of that bishop, Mr. Carroll, that I am to publish a jubilee for all the faithful in America, the same having been delayed by the war. I received this document last winter. I have not spoken of it nor shall I speak of it except by your orders. I look upon it as very singular that the address of my letter should be Mr. Gibault, vicar general of the Bishop of Quebec, and that I should receive enclosed a pastoral letter from another bishop. . . . Thus, having no certainty, owing to the distracted state of this part of your diocese of Quebec, I can follow no orders but yours.

A barefooted Carmelite, a German, thirty-four years of age, having his ordination papers, a certificate from the colonel of a regiment, in which he served as chaplain until peace (was declared), letters from the vicar general to take charge of the borders of the Mississippi without mention of a single distinctive name, calling himself the abbe St. Pierre, came here a year ago from Mr. Carroll, bishop-elect of America, from whom his letters emanate. I did not dare say anything to him without your commands and I did not speak to you sooner about it, as I said to myself that he would return to France by New Orleans. However, he is still in Illinois.²³

P. GIBAUT, Priest.

Post Vincennes, June 6, 1786.

MR. LAFFONT'S AFFIDAVIT

To Colonel George Roger Clark.

Sir: I cannot but approve of what Mr. Gibault has said in the contents of the journal. If he have omitted some historical truths which were worthy to be recounted, that which he has said is truth, pure and simple. All that he has asked me to add, and what he will tell you himself in my presence, and that he forgot, is that in civil affairs, with those of the French as with those of the Indians, he did not interfere at all, having no orders to do so. This is true of the one as well as of the other, his only exhortation being to preserve peace and union, and to prevent the shedding of blood. So much for temporal affairs, with which alone I have anything to do. I hope to have from them all possible satisfaction, having comported myself in everything with inviolable integrity. My zeal and sincerity persuade me that you will have the goodness, Sir, to accept the wishes that I have the honor to express for your person and to believe me with respectful attachment, etc., etc.²⁴

LAFFONT.

Kaskaskias, August 7, 1778.

²³ This barefooted carmelite was Reverend Paul de St. Pierre who had served as chaplain of Rochambeau's Army in the Revolutionary War, and who after his discharge from the Army sought permission of Bishop Carrol to labor in the western missions. After granting the permission, Bishop Carrol had some misgivings lest he had erred, but Father de St. Pierre proved to be a very excellent priest, and became a warm friend and supporter of Father Gibault. He did not secure the approval of Vicar-General Pierre de la Vallinaire, later sent by Bishop Carrol, but that was the Vicar-General's fault, not his.

²⁴ It should be said that while Dr. Jean Baptiste Laffont was a very worthy man, he can be given no credit for initiating or carrying out the visit to Vin-

My Lord:

. I beg of you to consider that for the past twenty years I have been in charge of these countries, without interruption, without I might say a fixed dwelling place, journeying nearly all the time, in all seasons of the year, constantly exposed to the danger of being massacred by the Indians. My age, fifty-one years, the need I feel to be more recollected after the many distractions necessitated by so many journeys and such long missionary tours, the repugnance that I felt to serve under another bishop either in Spain or in republican America, and a thousand other reasons, all this I say being well considered, I look to your goodness for my recall, which I ask you for most urgently and I believe that I follow in this the will of God which inspires me with it for my salvation as to the spiritual succor of the people of this country, I can assure you that they will lack it less than hitherto, since they have a priest at Kaskakias, another at Kahokias, and it will not be long before they have one at Post Vincennes, if I leave there, it being the favorite post with Congress. Hence, everything conspires to make me hope for my recall²⁵

P. GIBAULT, Priest.

Post Vincennes, May 22, 1788.

It is probable that Mr. Gibault did not return to the diocese of Quebec; for, though we have no other letters of his, we find by a letter from the Abbe Grave, superior of the Quebec seminary, dated May 7, 1792, addressed to Mgr. Hubert, Bishop of Quebec, then on a pastoral visitation, that Mr. Gibault had petitioned the Congress of the United States of America to have restored to him certain property situated in the mission of the Cahokias in the Illinois.²⁶

cennes to secure the allegiance of the people there. It was all Father Gibault's work, both the planning and the execution. See ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, pp. 238-243.

²⁵ It is to be remembered that by this time Father Gibault was condemned by the Canadian Bishop and the British authorities in communication with the Canadian Bishop for espousing the American cause, while on the other hand he had begun to be visited with the disapproval of his French people because of the failure of the American or Virginian Government to function in the French villages. They had staked their all and so had Father Gibault on the new government, and allied themselves with the American cause. In return they had been unable to receive payment for the goods they had supplied and had no effective government. Much of their trouble was charged up to Father Gibault, and complaints and criticisms were carried by his enemies to Bishop Carrol who also turned a cold shoulder to him hence his despairing attitude.

²⁶ There is a good deal of confusion about the grant of land by Congress to Father Gibault. What is certain is that Father Gibault asked to have a little piece of ground near the church in Vincennes, which was chiefly swamp, granted to him for a home. All of the French residents were granted lands as heads of families, but Father Gibault being a bachelor, was not considered the head of a family, and did not come under the terms of the grant. However, the congress

The foregoing comprise the letters found by Abbe Lindsay in the Archives of the Diocese of Quebec and should be read in connection with other letters heretofore published in the ILLINOIS CATHOLIC HISTORICAL REVIEW.

In a succeeding article the references to charges, complaints, criticisms, etc., against Father Gibault will be treated.

JOSEPH J. THOMPSON.

Chicago.

did grant him 160 acres of land near Cahokia, Illinois. There is nothing to indicate that he ever came into possession of this grant. Bishop Carroll objected to his holding the land, but there is nothing to show that it was ever revoked.

BOOK REVIEWS

The Centenary of Catholicity in Kentucky, by Honorable Benjamin J. Webb. Charles A. Rogers, Louisville, publisher.

This engaging work is not a new one by any means. It was first published in 1884, but it is hoped it will not offend if we say that it preceded by a number of years any extensive demand for that kind of literature. As a matter of fact, we are just waking up to the value and virtue of historical works relating to the Church.

The author and publisher of this excellent volume need not feel that their experience in attempting to distribute the work extensively is peculiar. Indeed, their experience differed but little from that of the publishers of the excellent works of the now illustrious historian, John Gilmary Shea. So little appreciated was this monumental work that it now appears on the book lists as "out of print" and apparently no effort is being made for a re-issue.

It is true, however, that some interest is now being manifested in Catholic historical works, and we feel justified in calling attention to meritorious works of this character, regardless of their age, on the ground that with new interest in the subject, such works may come into greater demand.

The Centenary of Catholicity in Kentucky is really meritorious beyond one's expectations of a book of that character. Too often books of this kind are in the nature of an after-thought, hurriedly thrown together for the purpose of marking or memorializing an anniversary observance. This one, on the contrary, is prepared with great care, and represents monumental labors. It is a book of fifty chapters, every one of which is interesting, and traces the Catholic missionary work, settlements and development throughout the State of Kentucky from the very earliest period down to 1884.

Through this record pass majestically such towering figures as Father Stephen Theodore Baden, the Apostle of Kentucky; Right Reverend Benedict Joseph Flaget, the first bishop in mid-America; the Reverend Robert Abell, Right Reverend and Most Reverend Martin J. Spalding and a host of priests and religious that have been shining lights in the Church of the middle West.

No historical library is at all complete without a copy of the *Centenary of Catholicity in Kentucky*.

Illinois Catholic Historical Society

617 ASHLAND BLOCK, CHICAGO

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Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

917 ASHLAND BLOCK, CHICAGO

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EDITORIAL COMMENT

The Broader Field. As stated in the July number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, it has been found advisable to broaden somewhat the scope of our efforts; rather to enlarge our jurisdiction.

As heretofore stated, the *Catholic Historical Review*, published in Washington, D. C., has entered exclusively the field of church history. This takes away from what might be called the secular division of Catholic history an agency of publicity, which it seems to be our duty so far as we can to supply. Accordingly, it should be no surprise to readers to find in this number a quite extensive article on St. Mary's College, Kentucky, as well as a paper treating rather comprehensively of the Slovaks. Indeed, there are a number of papers in preparation for subsequent issues which will deal with historical events of localities other than Illinois. It is impossible, however, to forecast precisely the future development of this work. The editor is of the opinion that it would be of benefit if the

REVIEW were made, in a sense at least, an official organ for the entire United States. It is certain that an extended support would be of material assistance to the REVIEW.

A Memorial to Marquette. Illinois as a state; Chicago as a city; Peoria, city and county; La Salle County with the cities of La Salle, Utica and Ottawa; Joliet, and Will County, all were distinguished by the presence in his life time of Father Marquette. The Illinois River was traversed from end to end by Father Marquette; the Mississippi River was discovered and explored by Marquette all the way along the western boundary of Illinois, and yet the state nor any county or city has ever by any statue, monument or memorial, given any recognition to Father Marquette. In one way or another Marquette has been honored in other states. He was chosen as the representative of Wisconsin in the Hall of Fame at Washington, D. C., and his statue placed there. Replicas of this statue have been raised in the form of monuments in Marquette, Michigan, and on Mackinac Island. A movement is on foot to raise a monument at Ludington, Michigan, where Marquette died after leaving Chicago and Illinois. Nearly two hundred and fifty years have passed since Marquette brought civilization and Christianity to Illinois and Chicago; indeed, the two hundred and fiftieth anniversary of his landing in Chicago will occur on the fourth of December, 1924. It has been in the minds of thousands for many years, that Marquette should have a suitable memorial in Chicago, and a movement to provide such a memorial has been talked of at frequent intervals, but nothing has yet been done. As will be seen, a paper on the subject was read before the Executive Council of the Illinois Catholic Historical Society on August twentieth, reproduced in this issue of the REVIEW, detailing the facts of Marquette's visit. At the conclusion of this paper, it was resolved to take up the matter of the feasibility of providing a suitable monument to mark the two hundred and fiftieth anniversary of Marquette's visit, and suitably memorialize Chicago's and Illinois' first white visitor and the bearer of Christianity to this region.

The Knights of Columbus' History Work. The Knights of Columbus, under the direction of the Fourth Degree Organization, have entered upon quite a comprehensive history program. A commission entitled "Knights of Columbus Historical Commission," has been appointed, which includes a number of professors of history, and two classes of historical work have been outlined under the designation of "Prizes for original studies in American History" and "Non-competitive historical program." The purpose of both of these programs is to have articles prepared on historical subjects which may be brought into possession of the commission, and made available for publication when of sufficient merit. To quote from the bulletins issued by the commission, the object is:

To encourage investigation into the origins, the achievements and the problems of the United States; to interpret and perpetuate the American principles of liberty, popular sovereignty and government by consent; to promote American solidarity, and to exalt the American ideal.

It is to be hoped that much benefit will accrue from this history campaign. The Knights of Columbus are really in a better position to do effective work in the field of Catholic History than any other body. What is urgently needed in

this field is, in the first place, a comprehensive survey of history materials covering not only the United States, but Canada, France, Spain and England as well. After that, a reproduction of a vast amount of source material which is to be found in scraps in numerous archives, and finally a real history of America; something that has not yet been produced. With its vast membership, the Knights of Columbus could undertake this work at an insignificant per capita cost, and it is to be hoped that the Order may be induced to expand the history work to such dimensions.

Service in the Superlative. On other pages of this issue will be found an appreciation of Sister Mary Victoire of the Sisters of Mercy. Our contributor, Miss Elizabeth Blish, set down the events of Sister Victoire's life up to the time she wrote. Since then, on November 3rd, this good sister was called to her reward at the age of eighty-nine. A simple death notice, published in the mortuary column of the daily papers, all that this good soul gets of earthly acclaim, is here reproduced:

BOSSE—Sister Mary Victorie (nee Celina) Bosse, Nov. 3, at Mercy Hospital, 26th Street and Prairie Avenue, aged 89 years. She was the last of the first Sisters of Mercy who opened Mercy Hospital in 1850; she has been a religious seventy-one years and four months; she leaves two sisters, Mrs. Lucy Bergeron and Mrs. Eulalia Conney Martin, and their families. She was the aunt of Rev. Joseph Hudson, Rev. Q. H. Bosse, S. J., and the late Rev. A. L. Bergeron; aunt of Drs. Victorian Eugene and Joseph C. Bergeron, Sister Esperance Hudson, O. S. D.; Sister Mary Agnes Savoie, Order of St. Joseph, and Sisters Mary Callista and Mary Fidelia Conney, Order of Mercy, St. Xavier Academy; also of the children of her deceased brothers, Ignace and Joseph, and of her sisters, Aglice Savoie and Adeline Hudson. Funeral from Mercy Hospital to Calvary, Saturday.

How eloquent these few words chronicling the life and death of a good woman must speak to one who pauses to consider their import. Can we comprehend seventy-one years and more spent in the care of the sick and afflicted, with never a thought of earthly honors, reward or recompense? Can we appreciate the magnitude of the services rendered through the agency of devoted women like Sister Victoire during all their lives in the numerous hospitals throughout the country and the world? We rapturously sing the praises of Florence Nightingale and the "Angels of the Battlefield," and justly so; their brief service, strenuous and difficult though it was, was but a passing incident in comparison with Sister Victoire's seventy-one years,—yet no one knew Sister Victoire; her labors were performed not in the sight of men, but in the eyes of God. For her there is no earthly monument or memorial; but God is just. Chicago can never pay its debt to Sister Victoire. Her citizens may recompense her only by upholding the hands of her life associates. Thank God for the Sisters Victoire, and may they always have an abiding place in the memories of men.

Enacting History. The occurrence of the Semi-Centennial of the Chicago Fire (which occurred on October 9th, 1871) gave occasion for calling up in review the past history of Chicago.

An appropriate observance of this, the greatest catastrophe that ever visited Chicago, was undertaken by the Chicago Association of Commerce and very creditably carried out.

The principal object of the exercises held during the nearly ten days of the observance was to inculcate ideas of fire prevention. Statistics were amassed to show the losses by fire, and experiences were related to emphasize the value of the exercise of care in preventing fire.

So earnestly was the matter of fire prevention urged through the efforts of the Association of Commerce and other organizations enlisted by it in the work, that the President of the United States, by proclamation, named a National Fire Prevention Day, (October 10th,) and urged universal efforts for fire prevention.

During the observance a pageant play was enacted at a stadium prepared for the purpose in Grant Park, bringing into review the outstanding events of Chicago's history, beginning with the first visits of white men to the locality.

This pageant, written by Mr. Wallace Rice, and directed by Mr. Donald Robertson, with musical accompaniment composed by Mr. Edward Moore and directed by Mr. Herbert E. Hyde, was a really valuable delineation of Chicago's story.

No attempt was made to conform the play to the exact facts of history, but generally speaking, facts of history only were employed, sometimes changed about as to time and place to add to their impressiveness. For instance, the **Cross-raising** scene of the play in reality occurred on the plain below Starved Rock under the direction of Father Claude Jean Alouez, S. J., and at Peoria Lake under the direction of Father James Gravier, S. J., but such a transference was no doubt justified by what might be called poetic license.

The nearest that Mr. Rice comes to falling into inexcusable error is when he makes John Kinzie a hero of the Fort Dearborn Massacre. The facts are that from once Kinzie was advised of General Hull's order to surrender the Fort, he became quite conspicuous by his inactivity. All the members of his family immediately escaped the place and did not return until after the massacre was over. Rice makes the mistake of painting him as a conspicuous figure, especially in the conferences held prior to the surrender of the Fort, and as deprecating its surrender.

Mr. Rice gives due credit, however, to Ensign George Ronan and Sergeant Griffith. Unfortunately he misses two of the greatest heroes of the massacre: Sergeant Otho Hayes and Susan Corbin. Ronan, Hayes and Susan Corbin are the three most heroic figures in all the history of Chicago.

Returning for a moment to an earlier epoch, it is interesting to note that Mr. Rice does not follow the dictum of many writers in ascribing the origin of the name of Chicago to the wild onion or the polecat. He unhesitatingly gives the Chief of the Tamorois, the great "Chicagou," as the patronym of this imperial city. Chicagou, the great Catholic Chieftain, who visited the Court of France in 1724, and who led the allied armies of Indians in the attack planned by Bienville against the Choctaw and Chickasaw Indians, in the course of which D'Artaguet, Vincennes and the noble Father Antonius Senat, S. J., were burned at the stake in the Northern part of Mississippi.

True, the dialogue was as it was intended to be, but the vehicle by which the splendid pageant was presented and, supplemented by the really charming music and the notable stage effects, with the large number and well suited characters, it made the pageant a very meritorious and notable presentation.

As a permanent record of the semi-centennial observance, the Chicago Association of Commerce issued a monograph entitled, "Chicago Yesterday, Today, Tomorrow," that is really full of merit. In this monograph the very earliest

days of Chicago's history are treated by the able historian, Mr. Milo Milton Quaife, whose very name is a guarantee of accuracy. Although Mr. Quaife has told this same story several times, and more at length in his "Chicago and the Old Northwest," everybody will read this brief account with much satisfaction.

Mr. Quaife's story ends with the Chicago Fire, whereupon Mabel McIlvaine takes up the story and gives a charming account, masterfully condensed, of the fifty years that have sped since the fire.

Miss McIlvaine is to be complimented on her ability to crowd an immense amount of information into a very small compass in an especially interesting manner. This book contains also special articles on a number of subjects, all of which are very interesting, but none more so than that relating to religion. A special chapter under the subject, "Chicago Needs a Program of Religion," presents a view from a representative of "many Protestant churches" and a view from Mr. William J. Clark of the Record of the Catholic Church.

By permission of the Chicago Association of Commerce and the author of the article, we are reproducing this Catholic record in this issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

The Chicago Association of Commerce is deserving of the gratitude of the citizens of Chicago for the presentation of the very interesting and meritorious pageant play, for the historical monograph, and indeed for everything connected with the observance of the Fire Semi-Centennial.

AN HISTORICAL VIEW

How an intelligent Catholic viewed the situation of our country in its infancy and what were his wishes are shown by

THE PRAYER OF AN AMERICAN CITIZEN

BY MATHEW CAREY¹

ALMIGHTY FATHER, ope thine ear,
Crown with success my feeble pray'r.
EFFICIENT GOVERNMENT may we see
Establish'd here, this land to free
From threat'ning wars and anarchy.
May adverse parties cease to wage
Contention with so black a rage.
Here, henceforth, may no strife arise,
But who'll self int'rest most despise.
May all our judges humane be,
From party, legislators free.

¹ Mathew Carey was a Philadelphia Catholic—the first American editor—publisher of *The American Museum*, in which magazine this Prayer appeared in October, 1787.

May just and equal laws be form'd.
May freedom's shrine be never storm'd.
May PRINTING PRESSES still abound,
To spread blest science all around.
May lux'ry, noxious pest, expire.
May temp'rance, honor, truth conspire
To raise a hardy, virtuous race.
Be this the reign of endless peace.
May mis'ry—want—desert the land.
May full employment at command
Await mechanics when they please,
As well as those that plough the seas.
May pious pastors ever keep
A watchful eye upon their sheep,
Teach them to shun the roads that lead
Unto the gloomy frightful shade,
To gain the path that leads to heav'n,
Where "sure, though late, rewards" are giv'n:
All groveling, low pursuits contemn,
The torrent of the passions stem;
Forbear to quarrel with each other,
But live as brother should with brother.
May this free country evermore
Prove to th' oppress'd a friendly shore:
An ASYLUM from TYRANNY,
And DIRE RELIGIOUS BIGOTRY:
May they from Hants² to Georgia find
A welcome hearty, warm, and kind:
May servitude abolish'd be,
As well as negro-slavery,
To make one LAND OF LIBERTY.

² Colloquial for New Hampshire.

RECORD OF THE CATHOLIC CHURCH OF CHICAGO

In the twenty centuries of history of the Roman Catholic Church the story of the growth of this Faith in Chicago and Illinois forms an important chapter. From the day when Father Jacques Marquette, the Jesuit priest, and two companions pushed their way into the Chicago River,¹ the march of the Catholic Church has kept pace even with the marvelous growth of Chicago itself and has vitally contributed to it. As the business and civic leaders of Chicago have been guided by their vision, so have the leaders of this Church down to this hour, to the administration of the present distinguished head of Chicago. Catholicism, the Most Rev. Archbishop George William Mundelein.

Chicago received its first resident priest in 1833 in the person of Father St. Cyr,² and ten years later this place was selected as the see of a new diocese embracing all Illinois, and Bishop William Quarter became Chicago's first Roman Catholic bishop.³ The institutional work of this prelate a quarter of a century before the great fire laid the foundation for the present wide activities of the Church, including parochial schools, hospitals, orphanages, boys' schools and universities. Bishop Quarter, in December, 1844, secured from the Illinois legislature a charter for the University of St. Mary of the Lake and established that institution.⁴ Its successor today now under construction, and as planned by the present archbishop, is to be the greatest Catholic educational institution in the West, if not in all America.

In the great fire the losses of the Church were estimated to be about \$1,000,000, the properties including churches, convents, asylums and schools, the labor of years of courage, sacrifice and piety. Among these institutions destroyed were St. Paul's church, parsonage and school, on the West Side; St. Louis church and rectory, the Christian Brothers' academy, the convent and school of the Sisters of Mercy.

¹ December 4, 1674.

² John Mary Iraneus Saint Cyr said his first Mass here May 5, 1833, in a small log hut on Market Street, owned by Mark Beaubien.

³ Right Reverend William Quarter arrived in Chicago, Sunday, May 5, 1844, and said Mass for the first time here on the day of his arrival.

⁴ The University of St. Mary of the Lake was the first institution for higher education in Chicago and flourished until 1864. The new University at Area, near Libertyville, Ill., is conducted under the original charter.

St. Mary's pro-cathedral, on the South Side; the Holy Name cathedral and bishop's home, the House of Providence, the academy of the Sisters of Charity, St. Joseph's orphan asylum, the Christian Brothers' parochial school, the convent and school of St. Benedict, St. Joseph's church and the Benedictine Fathers' monastery, the Magdalen asylum, the Church of the Immaculate Conception, St. Michael's church, with the convents and schools attached to these churches on the North Side.⁵

RIISING HEROICALLY FROM THE FIRE

But among the builders arose the Rt. Rev. Thomas Foley, young, vigorous and capable, and restoration began in the re-erection of fine academies, colleges, schools and church edifices, which, as a local historian declares, were among the chief ornaments of the Chicago that had passed in flame. It is noteworthy that St. Ignatius, at Roosevelt Road and May Street, which had been founded and opened a year before the fire, and the parent school of the present Loyola College, being out of the path of the flames, was spared.

Fifty years have passed and this is the significant growth of the Catholic Church in Chicago as officially indicated by its authorities:

	1921	1872
Catholic churches in Chicago.....	227	28
Diocesan priests	643	138
Priests of religious orders.....	350	31
Parochial schools	202	23
Pupils in parochial schools.....	130,000	10,000
High schools	22
Pupils in high schools.....	2,172 ^a

The above statistics measure only in part the development of the Catholic Church in Chicago whose fundamental is religion, but whose activities reach out into education, charitable work, orphanages, hospitals, social work and civic betterment.

Chicago's Catholic population today is declared to be 1,200,000.⁷ In 1880 the diocese became an archdiocese.

^a *Archdiocese of Chicago Antecedents and Development*, pp. 47-48.

^b Kennedy, the *Official Catholic Directory*, 1921, p. 63.

⁷ According to the Catholic census of 1909, the Catholic population of Chicago was 1,150,000. *Ibid.* It is believed that these figures were low at that time, and it is certain that there has been a large increase since 1909.

ARCHBISHOP'S GREAT EDUCATIONAL PLAN

The plans for the future of the Roman Catholic Church in Chicago are indeed spacious, commensurate not only with its achievements in Chicago, but with its vast deeds for civilization throughout the world.

The great educational plan of Archbishop Mundelein, which is definitely and rapidly unfolding, centers about the University of St. Mary of the Lake, the seat of which is being erected on a 1,000-acre tract on the shore of St. Mary Lake at Area, near Libertyville, about forty miles from the heart of the Loop. On this site the divinity school, including the colleges of philosophy and theology, are to stand with the administration building, chapel, dormitories, power houses, library, recreation halls with terraced lawns, roads and bridges, to cost some \$10,000,000 now under construction, the school of philosophy being ready for occupancy.

The university departments of De Paul and Loyola, already well established, and of the new college for women — Rosary college — under construction in River Forest, are to be a part of the great university, each functioning as a separate unit, but with the degree-conferring power centering in the University of St. Mary of the Lake.

The Quigley Memorial Seminary on the near North Side is the preparatory school for the divinity school. The present large number of high schools for girls and for boys, scattered about the city, is being added to and uniformly graded so as to be preparatory schools for the other colleges of the university. Practically every parish has its parochial school, from which the pupils are graduated into the high schools, the completed system taking the child from the primary grade on until his or her degree has been won.

BENEVOLENT WORK OF ROMAN CATHOLIC CHURCH

The Church's system of charities has been developed into the Associated Catholic Charities, an organization formed three years ago by the archbishop, and whose contributing membership is co-personnel with the membership of the Church itself. A great fund is raised annually from contributions taken up in every church, and distributed through the Central Charities Bureau, under the direction of Rev. Moses Kiley, selected by the archbishop and trained for the work. In this distribution the agency largely used is the St. Vincent de Paul Society, for many years the central organization charity agency of the Church.⁸

⁸ For an account of the Society of St. Vincent de Paul see *Archdiocese of Chicago Antecedents and Development*, p. 785, et seq.

These funds are divided about equally, one part going toward the support of the many orphanages, old people's homes, training schools, of which St. Mary's institution at Des Plaines is the largest; schools for the deaf and dumb, hospitals, girls' homes and similar institutions. The other part is used in personal and family relief work.⁹

Welfare work is carried on through many organizations of men and women, each doing a definite part in the general plan. Perhaps the more important and effective forms which this work takes is that of the Big Brothers, an activity delegated to the Holy Name Society, for the reclaiming of wayward boys;¹⁰ the Big Sisters for the reclaiming of girls, the Protectorate of the Catholic Woman's League and other similar organizations whose agents patrol the railway stations to protect girls, look after the homes for working girls and similar work.¹¹

More than fifty charitable and welfare institutions, including day nurseries, and also fifteen hospitals, are being supported in whole or in part, and are given supervision and aid through the Associations of laymen and women, all working under the direction of the Church, and following plans of the archbishop.¹²

WILLIAM J. CLARK, in
Chicago, Yesterday, Today, Tomorrow.

Chicago.

✠

⁹ For an account of the Associated Catholic Charities see Archdiocese of Chicago, *op. cit.*, p. 112 et. seq. and p. 765 et. seq.

¹⁰ For an account of the Archdiocesan Union of the Holy Name Society see Archdiocese of Chicago, pp. 782-3.

¹¹ For the several Catholic Welfare Organizations see *Ib.*, p. 783 et. seq.

¹² *Ibid.*



POPE PIUS XI

First Portrait of Reigning Pontiff in Papal Robes.

International Film Service.

ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME IV

JANUARY, 1922

NUMBER 3

PUBLISHED BY
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY
CHICAGO, ILL.

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LOYOLA UNIVERSITY PRESS

CHICAGO, ILLINOIS

Illinois Catholic Historical Review

VOLUME IV

JANUARY, 1922

NUMBER 3

THE PAPACY

THE DEATH OF BENEDICT XV—THE SUCCESSION OF PIUS XI.

According to the figures of the official Catholic directory, the total of the members of the Roman Catholic church in the United States in 1921 was 17,885,616. Throughout all of North America the membership is 36,700,000, while in South America there are 36,200,000 Roman Catholics. In Europe, in spite of the world war and its terrible ravages, the figures for last year show a total of 183,760,000 Roman Catholics. In Asia, where the late pope was putting forth extensive plans for mission work, there are 5,500,000. Africa, which is also a mission field, contains 2,500,000, while Oceania has 8,200,000. The total throughout the world at the present time is more than 275,000,000.

The dignity of the papal office carries with it among these millions the title and position of his holiness, the Pope, the bishop of Rome, the successor to St. Peter, prince of the apostles, the supreme pontiff of the universal church, the patriarch of the west, the primate of Italy, the archbishop and metropolitan of the Roman province, the sovereign of the temporal dominions of the Holy Roman church. All of these appellations are officially used by the Roman Catholic church and designate the great dignity and exalted honor of the position.

Supreme power in the Catholic church has always been exercised by the bishops of Rome, and that power has always been acknowledged by the church. The bishop of Rome is the primate of the whole Roman Catholic church, and this primacy is not only of honor, but also of jurisdiction and is essential to the constitution of the church.

It is by virtue of this primacy that the Roman pontiff has full and supreme power of jurisdiction over the whole church, not only as the infallible teacher in questions of faith and morals, but also as

the ruler in what pertains to the discipline and government of the church throughout the world. This power extends over every church and every bishop and pastor.

The popes select and depose bishops, call councils, make and unmake laws, send out missionaries, confer privileges and dispensations. He may personally teach and guide any of the bishops or their flocks. He is the supreme teacher, judge and lawgiver. To him remains the final appeal.

The pope may choose seventy cardinals to act as his counsellors, and these have the right to choose a new pope after the papal see has been vacant for twelve days.

ASSIST IN GOVERNMENT

The dress of the cardinals is a scarlet hat and mantle, to remind them of their duty of loyalty to the pope even at the cost of their blood. The cardinals form the sacred college and various ecclesiastical committees or colleges and congregations. The hierarchy, or the governing body of the Catholic church, consists of the supreme pontiff assisted by the sacred college and by several congregations, or permanent ecclesiastical committees, of which the cardinals are the chief members; by the patriarchs, archbishops, bishops, the apostolic delegates, vicars and prefects and by certain abbots and other prelates.

The pope is privileged to wear the tiara, or mitre with the triple crown, expressive of the triple office of teacher, priest and pastor; he has also a crosier ending in a cross as a sign of unlimited jurisdiction and a soutane of white silk as the chief shepherd of Christendom.

The fisherman's ring is placed by the cardinal camerlengo upon the finger of the newly elected pope. The cardinal camerlengo, after Pope Benedict XV was pronounced dead, in accordance with the required rules, broke the ring of the fisherman and the seal of the pope.

The insignia of the pope are made of gold with a representation of St. Peter in a boat fishing and contain the name of the pope. The ring is worn in memory of the complete consecration of the bishop of Rome to the work of St. Peter and as St. Peter's successor. The fisherman's ring is also used to seal a certain class of official papal documents.

The papal seal is indicative of discretion and of fidelity to the church and is an emblem of pontifical dignity. The importance of the seal as a means of authentication necessitates that, when authority passes into new hands, the old seal be destroyed and a new one made.

At the present time the cardinal camerlengo is Cardinal Peter Gasparri, who under Pope Benedict XV was the secretary of state and who as chamberlain or camerlengo of the holy see, has the care and administration of the property and temporal rights of the holy see, especially during the periods of vacancy. It is he who at the death of Pope Benedict XV assumed charge of the papal household and verified by a judicial act the death of the pope when in the presence of the household he struck the forehead of the dead pope three times with a silver mallet, calling him by his baptismal name. He also attended to the notifying of all the cardinals of the death of the pope and of the impending election. The cardinals who are resident in Rome await the coming to Rome for the conclave of their absent brethren for twelve days, assisting in the meantime at the functions for the deceased pontiff.

Benedict XV was the 260th pope or the 259th successor of St. Peter. Of the list of popes since St. Peter's time the Catholic church venerates eighty-two as saints and thirty-three as martyrs. Nine reigned less than one month; thirty reigned less than one year; eleven more than twenty years. Only seven occupied the chair for more than twenty-three years. These were St. Peter, Sylvester I, Adrian I, Pius VI, Pius VII, Pius IX, and Leo XIII.

Compilations made by the Very Rev. Joseph Faa di Brune, D. D., the Rev. Louis A. Lambert and other church writers which have received the approbation of cardinals and other prelates in this country and Europe show that 104 native Romans have been elected pope, 105 natives of other parts of Italy, fifteen born in France, nine in Greece, seven in Germany, three in Spain, two in Dalmatia. Victor I, the fifteenth pope, St. Miltiades, the thirty-third pope, and St. Gelasius, the fifty-first pope, were natives of Africa; Gregory V was the first German pope, while Sylvester II was the first French pope. Adrian IV, who was elected pope in 1154, was born in Langley, England, and his family name was Nicholas Breakspere. Adrian VI was born in Utrecht, Netherlands, and he was the 220th pope. One pope was a Portuguese, one a Cretan, one a Thracian and one a Hebrew.

Just as the vast network of the various religious, educational and charitable institutions, activities and organization of the Roman Catholic church, in order to minister to the 275,000,000 people of the different nations belonging to it is the result of serious study, experience and labor, so the system followed at this time in Rome is not a mere mass of ceremonies or formalities, but is the outgrowth of the experience, study and needs of centuries.

In the earliest ages of the church there was no reason to expect differences in the elections of pope and bishops, for the bloody persecutions of the Christians found them in a wonderful unanimity as one great family. When a vacancy occurred the bishops of the sees near Rome assembled and, with the clergy and the Christian people of Rome, agreed on the choice of a successor. There was no definite form of election then except that when the choice was made the new pope was consecrated as bishop of Rome by the bishop of Ostia, the seaport of Rome, and the other bishops.

CHRISTIAN EMPEROR INTERFERED

It was when Roman emperors became Christians and the pagan persecutions were over that the conditions of unanimity changed. Not only did the church grow and expand throughout the world, but the Christian Roman emperors as protectors of the church received certain rights and privileges. As time went on the imperial influence was strengthened until it became necessary to raise barriers against it in order to restore the ancient freedom of papal elections.

On account of this and other dangers and conditions the popes took steps at various times to insure the freedom of papal elections and issued important decrees regarding it. Pope Nicholas II, (1059-1061) in his famous decree "De Electione Pontificis" pointed out the evils which hampered elections, and as precautions for the future he ordained that the cardinal bishops shall first consult together about the future pope and that then the cardinal clerics and finally the lower clergy and the people shall give their vote. The pope thus chosen was acknowledged as legitimate by all under penalty of excommunication. This edict was giving in reality public sanction to what had been observed from the earliest days in almost every papal election.

By degrees the method of electing popes was so modified that it was intrusted to the cardinals alone. Thus the preliminary council of cardinal bishops was dispensed with as no longer needed when a fixed electoral college composed exclusively of carefully selected men was established. The custom was also introduced that the pope should be elected from the college of cardinals.

SHUT IN CARDINALS FIRST IN 1271

This change was brought on the establishment of the present system of election and was made more definite when the election which chose Gregory X at Viterbo in 1271 had lasted two years and

nine months. This long election caused the local authorities at Viterbo, when they became weary of the delay, to shut up the assembled cardinals within the narrow limits of a room and thus hastened the desired election.

The new pope took steps to prevent such great delays in the election of a pope in the future by a law which he promulgated.

Thus it was ordained that all the cardinals were to assemble in one room without any partition and that they were during the election to live in common. This room and another retired chamber to which the members of the college of cardinals might go freely were required to be so closed in that no one could go in or out unobserved, nor could any one from the outside speak secretly with any cardinal. If any one had anything to say from the outside, it must be on business of the elections, and with the knowledge of all cardinals present.

A window through which food would be passed was provided. If in three days the cardinals did not elect the pope, they would for the next five days receive only one dish for their noon and evening meals; after five days elapsed with no election, only bread, wine and water was the fare of the cardinals. If any neglected to enter or left the inclosure for any other reason except that of illness, the election would go on without him, but in case of illness, if health was restored, he might re-enter and take up the business where he found it.

NATIONS HAD RIGHT OF VETO

For a long time Catholic powers, and notably Austria, France and Spain, had what was called the right of exclusion, which was the right at a conclave to intervene once with an official indication of opposition to a candidate, and this on the ground that the future pope should be one against whose person there would be no prejudice in any nation. The late Pope Pius X, when he succeeded Leo XIII, issued an edict which required that the cardinals of the conclave in their oath take pledge not to lend themselves directly or indirectly to any intervention by any civil power. Thus the right of exclusion was wiped out, and any one attempting to further or exercise it is placed under the ban of excommunication.

With prayers upon their lips and with the impressive solemnity of a great religious service the cardinals of the sacred college of the Roman Catholic church in conclave conducted the election of the 261st pope and bishop of Rome to succeed Pope Benedict XV.

Although within the locked-up portion of the Vatican in which the conclave is held there are about 300 persons, yet during the actual voting, which takes place in the Sistine chapel, only the cardinals themselves unattended are present. Every cardinal must vote personally; no votes by proxy are allowed.

There are three ways by which the cardinals in conclave may elect the sovereign pontiff: By quasi-inspiratio, by compromise and by ballot. Selection by quasi-inspiratio occurs if after a conclave is begun the cardinals agree unanimously at once and without any previous deliberation upon the same person. The election by compromise occurs when the cardinals intrust the right of choosing the pope to a few specified persons. This method has been used in cases of protracted balloting. Both the quasi-inspiratio and the compromise methods are rare.

HOW THE BALLOTS ARE CAST

The electoral session opens each morning at 6 o'clock with a mass by the sacristan of the conclave. On the first morning, before the voting is begun, three cardinals are chosen by lot as scrutatores (tellers) and three as infirmarii (gatherers of the votes of such cardinals as are ill and confined to their cells) and three as recognitores (revisers, to examine the proceedings and results and to certify the correctness of the count).

All the ballots or voting tickets are prepared in advance and are placed in a silver salver on a table in the center of the Sistine chapel. With these is also on the table a bag containing wooden balls, the total of which is that of the number of the cardinals present, with the name of a cardinal on each. These wooden balls serve in the drawing of names of the scrutatores, the infirmarii and the recognitores by lot.

During the voting each cardinal, beginning with the dean of the cardinal bishops, takes his ballot properly prepared and sealed and, holding it up so that all can see, approaches the altar. Before casting the ballot the cardinal kneels at the altar and prays. Then he rises and with his eyes fixed upon the cross says aloud in Latin the following (in English translation): "I take Christ our Lord to witness that I vote for the one whom in the sight of God I judge worthy." He then places the ballot upon the paten on the altar and drops it into the chalice and covers the chalice with the paten.



LATE POPE BENEDICT XV

(Courtesy *Chicago American*)

BALLOT IS CAREFULLY FOLDED

There are no names of candidates printed on the ballots. The tickets are six inches long and five inches wide. On one side are eight sections or spaces and on the reverse designs to make it impossible to read what is written on the other side. In provided spaces the cardinal affixes his signature, writes a motto consisting usually of a verse from the Bible and votes for a candidate by writing the name of his choice in the following sentence which is printed on the ballot with the exception of the candidate's name: "I elect my Lord Cardinal (here fill name) to the dignity of the supreme pontiff." There are spaces for seals and when the ballot has been filled out it is folded in such a manner that the name of the candidate may be read at the first unfolding but not the name of the one who cast the ballot. Each of the electors fills out the ballot at the center table.

If a cardinal inside of the chapel is unable to walk to the altar the chalice is taken to his seat. If there are any cardinals who are too ill to go to the chapel but are in their cells the infirmarii, after casting their own ballots, take a small casket with an opening in the lid sufficiently large to allow a ballot to be dropped in. They proceed to the altar and there unlock the casket and show that it is empty. Then they relock the casket, leave the key on the altar, go to the cells of the sick cardinals and receive their sealed ballots in the casket. When the infirmarii return with the casket containing the ballots they open it and count in a loud voice to be heard by all the number of ballots.

During the voting the three tellers stand at the altar and superintend the proceedings. After all the ballots are in the chalice the first teller shakes it in order to insure further secrecy. He then takes the ballots out one at a time and, partly unfolding each, looks to ascertain the name of the candidate receiving the vote. He then hands the ballot to the second teller, who after looking at the name turns over the ballot to the third teller, whose duty is to announce aloud to the cardinals the name of the candidate receiving the vote.

VOTE FOR SELF DOESN'T COUNT

It requires two thirds of the votes cast to elect the pope. If an exact two-thirds vote for a candidate is announced then inquiry is made to make sure that the successful candidate did not cast a ballot for himself, for the two-thirds required is exclusive of the candidate's own vote. To ascertain this in such a case the ballot of such candidate,

identified by the motto on it, is entirely unfolded so that both the name of the voter as well as the one voted for can be read. If it is found that in the two-thirds vote the candidate's vote is included, it is declared that there is no election.

After the third teller reads the candidate's name from a ballot he passes a needle through that part of the ballot where the words "I elect," etc., are printed and slides it down the string attached to the needle. This is done with every ballot, and when all are finished the ends of the string are knotted and all the ballots are replaced in the chalice.

There is a small stove in the chapel from which a flue leads to the roof. When the vote has not decided the election the ballots are placed in the stove together with a supply of straw and other material to make black smoke, which emerging gives notice to the people on the outside that a pope has not yet been chosen.

"WILL OF GOD; I MUST OBEY"

Cardinal Achille Ratti, archbishop of Milan, was proclaimed elected pope in succession to the late Benedict XV. He has taken the name of Pius XI.

The thousands waiting in front of St. Peter's for the wisp of smoke which would tell of the election of a new pope or the failure of the sacred college to reach a decision gave a mighty shout at 11:33, when a wisp of thin smoke instead of the heavy black smoke that indicated an undecisive ballot came from the chimney leading from the Sistine chapel. It was then known that the Catholic church had once more a duly elected pontiff.¹

As soon as the two-thirds vote for Cardinal Ratti had been verified, Cardinal Vannutelli, as dean of the sacred college, arose and proceeded to the throne of the chosen one, accompanied on either side by Cardinals Logue and Bislati, respectively deans of the cardinal priests and the cardinal deacons. He was asked in Latin by Cardinal Vannutelli, in accordance with custom, if he accepted, the election to be supreme pontiff, and the new pope answered with the formal "Since it is the will of God, I must obey."

Then the purple canopies over the throne of the cardinals were let down, one by one, until only that over the new pontiff remained.

¹ According to a Central dispatch received in London this afternoon Cardinal Ratti received thirty-eight votes at the conclave. There were fifty-three cardinals reported present at the balloting.

This was done to show that the whole sacred college rendered obeisance to the new head of the church. Dean Vannutelli thereupon asked the new incumbent what name he chose to take during his pontificate, and upon his replying "Pius XI." Mgr. Sincero, secretary of the conclave, verified his election to the papal chair.

The new pope was then escorted to the anteroom within the Sistine chapel, where he discarded his cardinal's robes, assisted by the conclavists, and the papal vestments, which had been held in readiness since the opening of the conclave, were placed upon him. These included the white cassock, white sash, white stockings, red slippers, a red and gold mozetta, and finally the stole of red worked with gold.

CARDINALS PAY HIM HOMAGE

The pontiff, fully vested with the papal garb and accompanied by his cardinals, thereupon returned to the throne he had occupied in the Sistine chapel. There the cardinals, according to their rank, and headed by Vannutelli, made their first act of adoration to his holiness kissing first his feet and then his hands, after which the pope received them in embrace and bestowed upon them his first apostolic benediction.

The "fisherman's ring" was placed on his finger and he left the chapel, the whole assembly wending its way through the Sala Ducale and the Sala Regia, along the loggias to the Sala Clementina, the pope's official residence. All along the way he received the homage of the attaches who served during the conclave.

ELECTION ANNOUNCED TO CROWD

Meanwhile the dean of the cardinal deacons, Bisleti, followed by several cardinals, repaired to the central balcony of St. Peter's from which the elections of scores of popes have been officially proclaimed to the world, and solemnly announced to the great crowd awaiting expectantly below:

"I announce to your great joy the election of the pontiff."

This confirmed to the throngs in St. Peter's square the election which had been indicated by the thin stream of white smoke which came from the metal stovepipe projecting from the roof of the Sistine chapel, when the voting papes of the final ballot were burned.

The newly elected pontiff, after waiting for some moments in the Clementine hall, had left for St. Peter's, accompanied by the members of the sacred college. Arriving at the balcony of the cathedral he

raised his hand and bestowed upon the multitude his first public benediction. He then returned to the Vatican, where the popes in recent years have remained virtual prisoners until their deaths.

It was a striking scene as Pope Pius XI made his first appearance at the front of St. Peter's. As his holiness gave the benediction, the assembled troops presented arms, while the crowd acclaimed the new pontiff.

The new pope was one of the latest cardinals created by the late Benedict. Only six months have passed since he succeeded Cardinal Ferrari as archbishop of Milan. Since that time he has been one of the strongest supporters of Benedict's policy of reconciliation between the Quirinal and Vatican.²

Pope Pius XI, whom I met a number of times in Poland, when he was the papal nuncio there, stands out to me as a real priest of the people and will undoubtedly be a pope of the people, who will above all have their religious interests at heart at all times, no matter what the conditions or complications of the world may be.³

He was sent to Poland as representative of the Vatican during the world war when the German military forces occupied Warsaw and the territory around it, when the central powers were putting forth the plan of establishing a miniature kingdom of Poland. During those trying times, by his straightforward, simple and honest utterances, Mgr. Ratti managed to retain the confidence, respect and support of the various elements of the Polish nation without getting into trouble with the central powers.

NEUTRAL DESPITE THREATS

For a while things looked threatening and there were some in the German and Austro-Hungarian military circles who demanded that he be recalled. Neither threats, alluring offers or skillful diplomacy was able to swerve the papal nuncio from his path of neutrality.

It was his stand and his work when the Germans were in control that insured his welcome and caused the Polish nation and the gov-

² Associated Press dispatch in *Chicago Daily News*, February 6, 1922.

³ During the world war and for a long period after the armistice, Anthony Czarnecki as staff correspondent of the *Daily News*, repeatedly visited Poland and upon a number of occasions interviewed the new pope, Pius XI, who at that time was papal delegate at Warsaw. At some of the public official receptions, Mr. Czarnecki acted as interpreter between the churchman and a number of prominent Americans visiting Poland, including Herbert Hoover of the American relief administration and Gen. Kernan of the American expeditionary forces.

ernment of the new Polish republic to retain him in Warsaw for more than three years after the armistice and until he was promoted to the cardinalate last June, and the Right Réverend Monseigneur Lauri of South America was put in his place.

AN ABLE LINGUIST

Whether in the privacy of his own residence in Warsaw or at the public receptions which were given by President Pilsudski, Prime Minister Jan Ignace Paderewski, or whether it was at the public greetings of Herbert C. Hoover, Gen. Kernan of the American expeditionary forces, or the interallied mission, the present Pope Pius XI appeared always the same. A fatherly, affable and kind priest, ever watchful and always well posted, his conversations were refreshing. He is a linguist, although modest about his knowledge and use of the languages. During his stay in Warsaw he constantly studied and practiced in Polish so that he understood whatever was said in that language, though he protested that his speech in it could not be understood. He speaks French, Italian, German, Spanish fluently, in addition to Latin and Greek, and he has a speaking knowledge of English and some other tongues to a certain degree.

Although past 60, he looks about 50 years of age. He is taller and heavier than Pope Benedict XV and well preserved for his age. There is no severity or pose in his manner, but gentle dignity, and an attitude which is kindly and fatherly. To those who meet and know him his talk and manner inspire trust, respect and reverence for a good man who carefully and rigidly follows in every way the teachings of his Master, who is concerned in the things religious and spiritual above all and to whom world problems, politics and international questions, though thoroughly known, are secondary in importance. To him the religious and spiritual mission at all times and everywhere will undoubtedly be foremost.

LONGED TO VISIT AMERICA

He was personally interested in the American relief work in Poland, and for that reason he went to receptions where Mr. Hoover, American Minister Hugh Gibson, Gen. George Kernan and other Americans were greeted. To these Americans, in my presence and at times through me as interpreter, he not only conveyed expressions of his great appreciation and thanks for what the American nation was doing to help the starving children of Poland, but to each of them he gave a message that as time goes on the humanity and charity of

the American people would bring thousandfold blessings to the people of America.

He had traveled extensively, but told me that one of his great regrets was that he had not visited America.

"Tell the general that a visit to America is one pleasure that I have still in store for me and that when my task is done here and things are quiet in Europe I will be delighted to go there for a visit, for I have friends there and it is a country that I love and admire," he said at the public reception to Gen. Kernan in Warsaw.

He has a remarkable memory. Upon my first visit to him he made inquiries about the United States, about the papal delegate at Washington and about some of the prelates of this country whom he met in Rome. Upon my second visit, after discussing the subject of the starving children in devastated areas and the work which was being done for them, in which he was intensely interested and co-operating, he recalled some of the things which were said in the first visit, commenting thereon. Later, when at a public reception with people around him in full-dress and gala attire, some of whom he had met only once before in entirely different garb, he needed no one to recall to him the persons whom he had met, and to the Americans he was especially gracious and frank.⁴

ANTHONY CZARNECKI, in *Chicago Daily News*.

Chicago.

⁴ This article was compiled from several contributions to the *Chicago Daily News* and the form in which it was first printed has remained largely unchanged. This fact will account for some peculiarities, especially of capitalization.

THE NEW BISHOP FOR CHICAGO

On December 21, 1921, Rt. Rev. Edward Francis Hoban, D. D., was consecrated titular bishop of the Episcopal See of Colonia and auxiliary bishop of the Archdiocese of Chicago.

The papal bull raising the new bishop to the Episcopal dignity, one of the latest issued under the jurisdiction of the late lamented Benedict XV., was dated November 21, 1921. Besides the formal provisions of this document the following significant clause is found therein:

We confidently hope and trust that the Metropolitan Church of Chicago will, with God's powerful assistance and your diligent co-operation and faithful endeavors, continue to advance even more in things spiritual and temporal.

The great ceremony of consecration took place in the Cathedral of the Holy Name on the Feast of St. Thomas, December 21, 1921. The consecrator was the Most Rev. George W. Mundelein, D. D., Archbishop of Chicago, assisted by Rt. Rev. Alexander J. McGavick, D. D., bishop-elect of La Crosse, and the Rt. Rev. Thomas E. Malloy, D. D., bishop-elect of Brooklyn. The sermon was preached by the Rt. Rev. Edmund M. Dunne, D. D., bishop of Peoria.

The procession preliminary to the consecration ceremonies was peculiarly notable. Starting from the rectory of the Cathedral first came the surpliced choir boys, followed by students of Quigley Preparatory Seminary, the Philosophy class from the Seminary of St. Mary of the Lake, and long lines of priests of the Archdiocese, of religious orders, priests from the neighboring dioceses of Rockford, Peoria, Belleville, Alton and others, and friends and classmates from more remote regions. "The monsignori in their brilliant purple preceded the visiting bishops and archbishops in order as follows: the Most Rev. George William Mundelein, D. D., Chicago; the Most Rev. Sebastian G. Messner, D. D., D. C. L., Milwaukee; the Most Rev. Austin Dowling, D. D., St. Paul; the Most Rev. Patrick J. Hayes, D. D., New York," sixty right reverend bishops and more than one hundred of the clergy.

Entering the Cathedral the several divisions of the procession assumed the places assigned them.

When all was in readiness the papal bulls were read aloud by the notary, Rev. D. J. Dunne, D. D. The oath of obedience to the holy

See was administered to the bishop-elect. The Most Rev. Archbishop and consecrator was celebrant of the Pontifical High Mass which followed. The deacon of the Mass was Rev. Francis A. Purcell, D. D.; subdeacon, Rev. David McDonald; accolytes, the Rev. Philip Furlong and Rev. John Kelly; censer bearer, Rev. Wm. D. O'Brien. There were chaplains and deacons of the various dignitaries, and a selected body of chanters, all of the clergy.

The ritual for the consecration of a bishop was strictly followed, and when the moment of consecration arrived the Most Rev. Archbishop took the book of the gospels, opened it, placed it resting upon the breast of bishop-elect Hoban, and permitted it to remain there until the episcopal ring was presented. The consecrator, together with the assistant consecrator, then "imposed hands on the head of the bishop-elect," saying, "receive the Holy Ghost," at the same time praying that the special graces asked for should be received. Then upon the singing of the "Veni Creator Spiritus" the consecrator made the sign of the cross with Holy Chrism on the tonsure of the new bishop, following by anointing his hands, and reciting the prayer: "Whatsoever thou shall bless, may it be blessed, and whatsoever thou shall sanctify, may it be sanctified, and may the imposition of this consecrated hand and thumb be profitable in all things to salvation." Next followed the blessing of the crozier and its presentation, after which the consecrator blessed the episcopal ring and presented it. At the conclusion of this ceremony the book of the gospels was removed from the neck of the bishop and handed to him with the command to go and preach to the people committed to his care. Thereupon the new bishop was given the kiss of peace by the most reverend consecrator and the assistant consecrator, and was conducted to the altar. At the offertory the new bishop was conducted again to the main altar before the most reverend archbishop, where he presented two lighted candles, two loaves of bread, and two miniature barrels of wine. After Communion the most reverend consecrator blessed the mitre and placed it on the head of the new bishop with a reference to its mystical significance as a helmet of protection and salvation. Next the gloves of the new bishop were blessed and placed on his hands, the consecrator praying that he might deserve to implore and receive the blessing of divine grace by means of the Saving Host offered by his hands.

The new bishop was then enthroned on the faldstool on the predella which had just been vacated by the Most Rev. Archbishop, who then intoned the Te Deum, during the solemn chanting of which the new bishop led by the consecrators was conducted down the main aisle



RT. REV. EDWARD F. HOBAN, D. D.

Auxiliary Bishop of Chicago

of the vast Cathedral, blessing the people as he passed. On his return to the altar he gave the final solemn blessing.

The address by Rt. Rev. Edmund M. Dunne, D. D., consisted chiefly of a detailed and interesting explanation of the ceremony of consecration. A notable musical program was rendered during the ceremonies. The Gregorian chant and Proper of the Mass was rendered by specially selected priests of the diocese, directed by the Rev. P. B. Smith. The choir was directed by the Rev. P. Mahoney, D. D. The musical program was arranged and selected by the Rev. J. E. Bourget, Musical Director of the Archdiocese.

The services concluded, the prelates and clergymen made their way to the Drake Hotel to partake of a banquet prepared for the occasion. About eight hundred guests gathered at the dinner, consisting of visiting prelates, archbishops, bishops, monsignori, priests from abroad, as well as hundreds of the diocesan clergy and of the religious orders of the archdiocese. "The Rt. Rev. Msgr. D. J. Riordon, pastor of St. Elizabeth's Church, Chicago, was toastmaster. The Most Rev. George W. Mundelein, D. D., Archbishop, responded to the toast, "Our Holy Father the Pope." "The Archdiocese of Chicago" was treated by the Rev. John Ryan, pastor of St. Bernard's Church. On the subject of "Our New Bishop" an affectionate tribute to the Rt. Rev. Edward F. Hoban was paid by the Rev. T. E. O'Shea, pastor of Our Lady of Sorrows Church, who also, in the name of the priests of the archdiocese of Chicago, presented the new bishop with a substantial purse. Then followed the response by Bishop Hoban. Every man in this notable assemblage arose to his feet, a glowing tribute to the worthiness of the new bishop. The sincerity and simplicity of Bishop Hoban's address appealed most particularly to those present who had known him in every stage of his career.

The evening of the same day witnessed similar scenes of enthusiasm at Orchestra Hall, where the laity voiced the pleasure and appreciation of the public upon the elevation of the distinguished Chicagoan to the Episcopal dignity. Arrangements for the evening meeting were in direct charge of Mr. D. F. Kelly, K. S. G., as president, Robert M. Sweitzer, vice-president, Anthony Czarnecki, secretary, and Edw. A. Cudahy, Jr., treasurer. Mr. E. F. Carry acted as chairman of the meeting at Orchestra Hall, where addresses were delivered by Mr. John Prystalski, Mr. Michael V. Kannally and Mr. Robert M. Sweitzer. The latter presented the new bishop with a substantial purse on behalf of the laity. Orchestra Hall was filled to its capacity. Various musical numbers lent entertainment to the occasion.

notably the numbers rendered by the Paulist's Choir, under the direction of Mr. Leroy Wetzel.

The new bishop was born in Chicago and received his early training in the parochial school of St. Columbkille's parish. He then passed to St. Ignatius College for his classical studies. From this institution he went to St. Mary's Seminary, Baltimore, Maryland, for his philosophy and theology. He was ordained in Chicago by the Most Rev. Archbishop James E. Quigley, D. D., on July 11, 1903. After some time spent in parish work he was sent to Rome to prepare for seminary work. Receiving the Doctor's Degree from the Gregorian University he returned to Chicago and was appointed assistant chancellor of the archdiocese. When in January, 1910, the then chancellor, Rev. E. M. Dunne, was made bishop of Peoria, Msgr. Hoban was appointed chancellor in his place. He was raised to the degree of monsignor at Christmas of the year 1917.

The selection of Msgr. Hoban as bishop has given universal satisfaction, especially by reason of his having been born and raised in Chicago, where he enjoys an unbounded popularity.

JOSEPH J. THOMPSON.

Chicago.

HISTORICAL ANTECEDENTS OF THE DIOCESE OF ST. LOUIS

ADDRESS DELIVERED AT THE SECOND ANNUAL CONVENTION OF THE
AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The beginnings of the diocese of St. Louis are not coeval with the foundation of the city. Just like Rome, the Eternal City, with which St. Louis has been frequently compared, our Rome of the West had its own Alba Longa, from which it drew a good part of its early vigor for its civil as well as religious growth. The ancient Jesuit foundations of Kaskaskia and Ste. Genevieve, so renowned in our missionary history, may be called the first budding forth of Catholic faith within the wide confines of our diocese. But even prior to the foundation of this missionary center, Kaskaskia, we find marks of beautiful promise within the territory in the martyrdom of Father Juan de Padilla, O. F. M., at Quivira, on the borders of Kansas and Nebraska, in 1544; in Desoto's erection of the Cross on the banks of the Mississippi in the vicinity of New Madrid, about 1541, in Father Marquette's blessed voyage down the "River of the Immaculate Conception," to the Southern limits of the future diocese of St. Louis, and lastly in Father Montigny's and St. Cosmes' landing and celebrating Mass, on the very site of the future Archiepiscopal See, on the Feast of the Immaculate Conception 1698.

We have drawn a very wide circle to enclose all these remarkable scenes in the diocese of St. Louis. Yet we have done no violence to the historical records, for the diocese of St. Louis did really comprise at its foundation and long years afterwards, not only the entire State of Missouri, but all the territory of Western and Northern Illinois, and of the present States of Arkansas, Oklahoma, Kansas, Nebraska, Iowa, Wisconsin and Minnesota; in fact the Spiritual sway of the first Bishop of St. Louis extended from the eastern boundary of Illinois to the Rocky Mountains, and from the Northern boundary of Louisiana to the Southern limits of Canada. It had all, at first, been under the jurisdiction of the Bishops of Quebec. With the end of the Revolutionary war, the part East of the river passed under the jurisdiction of Dr. Carroll of Baltimore, whilst the Western part, being ceded to Spain, was placed successively under the Bishop of Santiago de Cuba, then of Havana, and ultimately of the newly erected See of Louisiana and the Floridas, with Bishop Penalver Y. Cardenas, as its first

and practically only ordinary. For with the extinction of the Spanish regime the diocese of Louisiana seems to have lapsed, to be re-established under Bishop Louis William V. Du Bourg.

We have styled Kaskaskia the *Alba Longa* of St. Louis, our "Rome of the West." No place in the West has more historical interest for the Catholic than the humble town of that name, now buried in the waters of the Mississippi. It was the oldest permanent settlement of whites in the Upper Mississippi Valley. It was for many years the center of numerous Catholic Missions for the conversion of the Indian tribes. The piety for which the early inhabitants were distinguished, and the number of zealous and devoted priests, who have labored for the glory of God and the salvation of men, must always give to this hallowed spot an interest which no other place in the West can present. Though the Kaskaskia of which we speak be but a memory, yet it is one to be treasured forever. For long before the founding of St. Louis it was a center of Catholic life and varied activity. In this connection I must not omit the village of Cahokia, just across the river from St. Louis, center of the Fathers of the Foreign Missions, which disputes the honor of greater antiquity with Kaskaskia.

The first French settlers of Kaskaskia appear to have arrived here in 1683, shortly after the discovery of the Mississippi River by Father Marquette. The Indian tribe, from which it derives its name, and of which it was the central point, numbered about two thousand warriors. A letter by Father Marest, reprinted in the *Jesuit Relations*, gives a glowing account of the piety and most orderly conduct of the neophytes at Kaskaskia. There is also a long list of Jesuit Fathers who served the missions in and around Kaskaskia during the eighty years from its foundation to the expulsion of the Jesuits. Father Sebastian Louis Meurin was the only member of the Society permitted to stay, and together with the Franciscan Father Luke Collet, to take care of the people on both sides of the river; but he soon obtained a valiant assistant from Quebec in the person of the renowned Father Pierre Gibault. With the departure of the Jesuit Fathers from Kaskaskia, and of Father Duverger the Vicar General of the entire district, from Cahokia, the Illinois Country, as it was then called, threatened to sink back into its ancient barbarism. The shepherds being struck down, the sheep began to disperse; and the wolves were ever alert and ready for the work of destruction. The aged heroic Father Meurin died, but Father Gibault, though weary at times, never lost courage.

It was towards the close of Father Meurin's life, in 1764, that one of the most important events of our history occurred, the foundation

of the city of St. Louis by Pierre Liguist Laclede. The site of the future Metropolis of the Mississippi Valley had but recently become Spanish Territory. Don Pedro Piernas was its first Lieutenant Governor for the King of Spain. The central square of the new settlement was assigned to the uses of the Church. A cemetery was laid out, and a temporary structure, some say, a tent was used for divine service. Both Father Meurin and Gibault, the latter of whom built the first church edifice, crossed the river at various times to minister to the people's spiritual wants. In 1770, however, a Spanish Capuchin, Father Valentine, was assigned to the post of Pain Court, as St. Louis was commonly called, and served there until 1775, and was succeeded, after an interval of about a year, by the Capuchin Father Bernard de Limpach, the first Canonical Pastor of St. Louis. Under his administration the second church was finished, made of upright logs, and a new parish residence was built, a small but solid stone structure. Father Bernard de Limpach was of German nationality, but well versed in both the Spanish and French languages. His priestly neighbor, just across the river, was the Carmelite Father Paul de Saint Pierre, likewise a German, as he himself declared, a brave man, and ever ready to uphold the rights of the Church and of his persecuted people. After Father Bernard's recall and appointment to Point Coupee,¹ came Father Jacobin dit Ledru, whose mission was considered illegal; then the Benedictine Joseph Didier, and with him a number of French royalists who had grown tired of the colony of Gallipolis (Ohio). During this period the Parish of Ste. Genevieve was administered by the Capuchin Father Hilary, and after him, by the former Vicar General of the Bishop of Quebec, Father Pierre Gibault. Among the new accessions were Father Maxwell, an Irishman from Salamanca, Father Donatien Olivier of Prairie du Rocher, Father L. Savine of Cahokia, then the first native priest of Missouri, Father Henry Pratte of Ste. Genevieve, and last, the restless Trappist Prior, Father Joseph Marie Dunand, who was permitted to stay on the missions in Missouri after his Abbot with the entire Trappist Community departed for France. Father Dunand resided at Florissant, but made frequent excursions to St. Louis, St. Charles, to Perry County and to the far northern missions of Prairie du Chien. He returned to France in 1829.

The work of God so nobly begun by Father Marquette and his followers now seemed to have come to a complete standstill. All life seemed to have withdrawn into the roots; but there was a promise on the air of a second Spring. The seemingly dead and desolate parishes were soon to rise to a new life, and others, hundreds and thousands in

the vast desert, were awaiting the gentle call of Heaven. It was the darkest hour before the dawn, and the herald of the dawn was Benedict Joseph Flaget, the saintly Bishop of Bardstown. Almost destitute of priests himself, and over-burdened with cares and labors, Bishop Flaget made a missionary tour along both sides of the Mississippi. He found much that was discouraging, and also much that was cheering and comforting in the old French villages and towns, St. Louis, Ste. Genevieve, St. Charles, Portage de Sioux and St. Ferdinand, as well as in Kaskaskia, Cahokia and Prairie du Rocher. The humble prelate's words had wonderful effect; yet his chief purpose was to develop the prospects for a new diocese beyond the Mississippi in what was called Upper Louisiana. Circumstances, however, did not as yet seem propitious.

In the meantime Bishop Carroll of Baltimore had nominated one of his most distinguished priests, William V. Du Bourg, a Sulpician, learned, eloquent, enthusiastic, of imposing stature and noble bearing, as Administrator of the forsaken diocese of Louisiana, then including New Orleans and all the Mississippi Valley to the west of the river. New Orleans was to be his residence; a city torn by religious factions and greatly given to infidelity and licentiousness. Dr. Du Bourg was not kindly received by the priests and people in his new home. In fact the doors of his Cathedral were locked against him. Father Antonio Sedella was his chief opponent. Dr. Du Bourg decided to go to Rome and ask for help or to be relieved. Pope Pius VII appointed him Bishop of Louisiana, with his seat at New Orleans, and after a gentle protest, he was consecrated Bishop by Cardinal Joseph Doria, September 24, 1815. In Rome Bishop Du Bourg found as by a miracle of divine guidance the two men, Italians both, who under God's Providence were to be the chief means in carrying out the vast plans gradually forming themselves in this enthusiastic dreamer's mind, dreams rather than plans, and yet to be realized in the end, far beyond the dreamer's expectations.

We all are, of course, familiar with the main data of Bishop Du Bourg's early life. Born at Cape Francois, Santo Domingo, February 4, 1766, Louis William Valentin Du Bourg was educated in France, and studied Theology at the Seminary of St. Sulpice.

The revolution drove him from France in 1792. He fled to Spain, then went to Baltimore in the United States, where he arrived in December, 1794. In 1795 he became a priest of St. Sulpice, and in 1796 president of St. Mary's Ecclesiastical Seminary, Baltimore, which in January, 1805, was raised to the rank of a university.

In 1809 he established the Sisters of Charity in Baltimore, and in 1811 founded what is still the mother house of the order for the United States at Emmetsburg, Md.

In October, 1812, he was appointed Apostolic Administrator of the Territory of Louisiana and arrived in New Orleans at the close of the year. And now the new Bishop stood at the threshold of a most laborious and thorn-strewn career, as organizer of the most extensive diocese in all christian- and heathendom. Having obtained the services of Fathers Felix de Andreis and Joseph Rosati and a few other members of the Lazarist Order, and seeking to obtain every other possible addition to his band of missionaries, and to his already large outfit in ecclesiastical paraphernalia, Bishop Du Bourg sent the two leading men of his flock ahead on the way to Bordeaux, there to await his coming. But as the Bishop's collecting-tour met with flattering success everywhere, he decided to send De Andreis, Rosati and a few others to their destination in the Far West, promising to follow as soon as he could. A great surprise was now sprung upon the devoted missionaries. They were ordered by their Bishop to proceed, not to New Orleans, as they had expected, but to St. Louis, about a thousand miles inland, in the very heart of the heathen country. Surprised they were, but not disconcerted. The saintly De Andreis found a keen pleasure in the prospect of going out among the savages to bring them the word of life.

Whilst now, these dutiful followers of Bishop Du Bourg, Fathers De Andreis and Rosati, were, in company of a few younger men, speeding their way across the wide and stormy Atlantic, the Saintly Bishop of Bardstown, the ever faithful friend of Bishop Du Bourg, who at that time had the spiritual care of the missions along the Mississippi River, did all he could to prepare the way for his coming. On April 9, 1816, he issued a pastoral letter from which we will quote the salient passages:

Without further introduction I notify you that probably before the end of this year you will have a resident Bishop, either at St. Genevieve or at St. Louis, whose diocese, if I be not mistaken, will comprise the territories of Missouri and Illinois, whilst those of Indiana and Michigan, will, for the present, be added to it. This arrangement will not be completed, however, until all the inhabitants of these territories unanimously engage themselves to receive, with due honors, the Bishop and his lawful successors and to place in his hand a fund for the upkeep of a Seminary. This notice is official, and I ask you to forward it to all the parishes, those east of the Mississippi as well as those on the western bank. In order to proceed in this matter with all possible prudence, I believe it to be advisable that every parish hold a parish meeting to select a delegate, and that all the delegates repair on a certain date to St. Louis and there deliberate.

The deliberations were to be concerning the proper support of the Bishop and his institutions. No politics were to be indulged in by the delegates. Yet, as the gentle Bishop continues:

It would not be out of place to discuss the question where it would be more advantageous to erect the Episcopal See, at St. Louis or St. Genevieve. As soon as these discussions are closed and the minutes thereof made up, they shall be submitted to the Bishop of New Orleans and to my own for examination.

As a warning to possible transgressors he adds:

The remarks which we may feel obliged to make on this we shall send to you, and as soon as all parties are agreed, the result shall be submitted to the Roman Curia, which is waiting for them in order to make out the Bulls.

But Bishop Flaget does not hesitate to dilate on the temporal advantages accruing to the future Episcopal See from the presence of a bishop within its bounds:

The great temporal sacrifices which the people must make for the erection of the Episcopal See are richly repaid by the permanent spiritual advantages which they will derive therefrom.

I am even convinced that, within the next few years, the population will be increased by emigration from other states, to such an extent, that in less than ten years your property will have doubled or trebled in value.

It would therefore be a lamentable blindness against their own advantage and that of their posterity, if the people would for considerations of present difficulties reject the favors now offered them, and thus forever deprive themselves of the hope of possessing an Episcopal See.

Then comes a rather quaint reproach to the people of the leading city, St. Louis:

As the location of the See will mainly depend upon the recommendation which we, Mgr. Du Bourg and myself, will make, I am determined to oppose with all my power the selection of St. Louis, if it be true, what has been written to me, that a theatre was opened there, which must neutralize the efforts of even the most zealous and most holy Bishop.

The gentle-hearted but overstrict Bishop of Bardstown could not foresee that he himself and Bishop Du Bourg would make the journey to St. Louis in company of a band of strolling players as they eventually did. For he concludes his warning with these words:

I trust that the citizens of St. Louis will enter into themselves, and will not, for the love of vanity and falsehood, reject the imperishable goods which must of necessity come to them from the presence of a Bishop among them, and from all the institutions which will be established by him.

Fathers De Andreis and Rosati and their companions, among them the faithful Brother Blanea, made a detour on their overland journey,

to St. Thomas Seminary near Bardstown, as guests of Bishop Flaget. Bishop Du Bourg, who, as we have seen, had decided the question in favor of St. Louis, did not arrive in his diocese until December 27, 1817. Meanwhile Bishop Flaget was untiring in his effort to prepare a grand reception for his friend. Together with Fathers De Andreis and Rosati, he set out for St. Louis, arriving there October 17, 1817. He called a meeting of the parishioners and announced the coming of their Bishop. He proved to them that they should feel very grateful for the choice that had been made of their city; for, in consequence it would not only rapidly become the center of the extensive country around, but the center of all religious and literary instruction, whence they and their families would derive immense benefit. He also told them that, since the Bishop's residence amongst them would confer so many advantages upon their city, they ought on their part, to cooperate in his views, and cheerfully give him all the help they could. He then began to speak of what it was most requisite to do first, and mentioned particularly the preparation of a suitable residence; and, as all of these arrangements could not be considered in the first meeting, he held several general assemblies, at which he begged everyone to express his own opinion. During one of these meetings Bishop Flaget met considerable opposition to his demands. But the matter was settled in an amicable manner, the Bishop desisting from his demands, and the assembly adjourning without definite action. Everyone knew that Bishop Du Bourg would come to St. Louis, no matter what its citizens might or might not do. There really was no choice between St. Louis and the other towns and villages of Upper Louisiana. Father Henri Pratte of Ste. Genevieve, however, succeeded in raising the necessary funds to put church and presbytery in some kind of order, fit for use. An Irishman, Jeremiah O'Connor, gave 1000 dollars for the purpose. In any case the cause of St. Louis was secure. But how did it come to pass that Bishop Du Bourg, who had been assigned to New Orleans and not to the comparatively insignificant village of St. Louis, and who in his letters frequently styled himself "Bishop of New Orleans," should take up his residence in St. Louis, and establish there, and not in the South, his great foundations, the Seminary, the House of the Jesuit Fathers, the Mother House of the Ladies of the Sacred Heart, and even a Cathedral Church? It is a case of God's beautiful Providence, using the malice of men in furthering the progress of the Church. The recalcitrant priests and people of New Orleans became the great benefactors of St. Louis and the entire western country, by diverting the good that was intended for them, into other more receptive channels.

The coming of Bishop Du Bourg with a new band of helpers raised the drooping spirits of his companions that had gone before. There is a note of holy joy and eager expectation in the letter of Anthony Blanc, the future Archbishop of New Orleans, then in deacon's order, dated Seminary of St. Thomas, January 1818.

We have just heard of the entrance of Monseigneur to St. Louis, on January 4th, 1818. It was absolutely triumphant. The Bishop left here about December 12th with Bishop Flaget, a Kentucky priest (Father Stephen Theodore Badin), and one of our young men (Mr. Francis Niel, afterward Pastor of the Cathedral). They embarked at Louisville, on the steamer Piqua. There they were in a space of twelve feet square with twenty-one persons of all ages, men and women, of different positions in society, different professions and different religions. There were seven or eight comedians, as many Jews or Jewesses, and a great variety of sects. In spite of all, the greatest good feeling reigned, and Bishop Flaget says, "We vied with one another in performing little kindnesses." They were detained two days in the middle of the river, by the ice. December the 24th they entered the Mississippi, and on the 28th Bishop Du Bourg entered for the first time his diocese. Accompanied by Bishop Flaget, he took possession by planting a cross, his associates singing the *Vexilla Regis*. (This was on the farm of the Widow Fenwick, near the mouth of the Apple Creek, not far from the spot where more than a century before, December 12, 1699, Father St. Cosme with three other missionaries from the Seminary of Quebec, had erected a cross with similar ceremonies.) On the 30th day they came in sight of St. Genevieve, a little city whose inhabitants are nearly all French. It is situated about twenty leagues from St. Louis. Apprised of the arrival of the Bishop, the leading people hastily assembled to prepare for his reception. In less than an hour, the curate of the parish (Father De Andreis in the absence of Father Henri Pratte) accompanied by twenty-four children, presented himself before Monseigneur. Four of the most prominent men of the city carried the canopy, followed by a great concourse of people. They proceeded to the Church, where the Bishop, happy in finding himself surrounded by his children, preached for the first time. He spoke to them again on January 1st, and the next day resumed his journey towards St. Louis. Many of the leading citizens escorted him. The news of his approach having preceded him, crowds of people were waiting to see him as he arrived at a little place called Cahokia. He was received with the liveliest demonstrations of joy. The old priest of the village, Father Savine, could not contain his happiness at being allowed to offer hospitality to two Bishops. After two days' delay the party set out once more, headed by forty gentlemen, mounted on handsome horses. They proceeded two by two to the place of embarkment, for St. Louis is on the other side of the Mississippi. A vessel awaited them, and great crowds assembled on the banks, received them, when landed. Forming in procession they directed their steps toward the Presbytery. Arrived there the people burst forth in manifestations of their joy. The Bishop was greatly moved. From the Presbytery the two Bishops, wearing their mitres, and walking under a canopy borne by the influential men of the city and, preceded by a chorus of twelve children, advanced toward the church. Bishop Flaget escorted Bishop Du Bourg to the dais, expressing to him the gratification he experienced in seeing him in the midst of his people. What a touching spectacle both for pastor and people! The pastor safely arrived at

the end of a journey of two thousand leagues; the flock at last in possession of those spiritual blessings of which they had so long been deprived. Bishop Flaget writes that he "could scarcely restrain tears, so touching was the spectacle."

This account by young Mr. Blane, though not of an eyewitness to the scene, is entirely trustworthy as being based on the words of Bishop Flaget and confirmed by collateral reports of eyewitnesses as to particular points. Among these, a lady, Mrs. Anne L. Hunt, the daughter of Judge Lucas, gives the following side-lights on the occasion:

"The Bishops, Du Bourg and Flaget, will be here at 12 o'clock today, January 5," she writes to her Father, Judge Lucas, in Washington, "and will be received with a grand parade in the church by the inhabitants of the place. Mr. Pratte found Messrs. Didier, Belcour and Sarpy in Grand Council at the church door. The whole town is in an uproar about it, and one-half of the river-shore is in anxious expectation. I will give you a description of the installation of Bishop Du Bourg. Two carriages took them both from the landing to the Presbytery, four priests attended them from thence to the church, beside twelve little boys who walked in procession before the two bishops, who were under the dais (or canopy) which was supported by Messrs. Didier, Pratte, Sarpy and Belcour. Our old church was handsomely decorated and a crimson throne erected, to which Bishop Flaget led our Bishop and, having seated him, left him and returned to the altar, from which he addressed our Bishop very handsomely. But I thought his answer was the best of the two. Bishop Du Bourg is certainly more eloquent than the other; at all events he speaks more handsomely. The church was never so crowded since I have been here, nor will those poor walls ever see such another day as this."

And, now to think the scene of this grandeur was the poor tumble-down church of upright logs, of P. Valentin and the ancient presbytery, that had been built by Father Bernard de Limpach. 1777.

Father De Andreis, too, brushed aside the little troubles and physical inconveniences, fixing his mind on the glorious spectacle soon to be realized:

"Bishop du Bourg," he wrote, "our worthy prelate, arrived in his diocese on the 29th of December, the feast of St. Thomas of Canterbury. I was then officiating as parish priest at the village of St. Genevieve, about sixty miles below. Accompanied by some forty of the principal inhabitants, I went on horseback to receive him, and we conducted him in triumph under a canopy, to the church, the bells ringing all the time, amidst the universal joy of Catholics, and even of many belonging to the Protestant part of the population. After he had taken possession by a Pontifical High Mass, we went, on the Feast of the Epiphany, to the capital, St. Louis, in order to perform the same ceremony. Everything went off admirably, thanks be to God. The mere presence of the Bishop, who with us is just the same as we knew him at Monte Citorio, his kindness, benignity and suavity of manner have dispelled the storm, dissipated, in a great measure, every prejudice, and captivated all hearts, so that the plan of the

Cathedral, to be built of stone, is already traced, and will soon be carried into execution. When this is done we will begin to think of the other buildings; it is just that we should commence by the church, for we have nothing now to serve the purpose of one, but a miserable log cabin, open to every wind, and falling to pieces. The Bishop has, however, bestowed upon it splendid temporary decorations, chiefly composed of the ornaments he obtained while in Europe.—(Father De Andreis to Father Sicardi, February 24, 1818.)

And Bishop Du Bourg himself on his return from France, wrote of his satisfaction at the happy termination of his voyage, under date of January 8, 1818:

“ Here I am in St. Louis, and it is no dream. The dream would be most delightful, but the reality is even more so. I visited several parishes en route. Everywhere the people came in crowds to meet us, showing me the most sincere affection and respect. My house is not magnificent; but it will be comfortable, when they have made some necessary repairs. I will have a parlor, a sleeping room and a very nice study, besides a dining room and four rooms for the ecclesiastics, and an immense garden. My Cathedral, which looks like a poor stable, is falling in ruins, so that a new church is absolutely necessary. It will be one hundred and fifty feet long by seventy wide; but its construction will take time, especially in a country where everything is just beginning. The country, the most beautiful in the world, is healthy and fertile, and emigrants pour in. But everything is very dear.”

In an undated letter to one of his early friends, the Abbe Lespinasse, Bishop Du Bourg gives an interesting outline of the general plan pursued by him in establishing religion on a firm basis within his vast diocese. That part which refers to the diocese of St. Louis follows: The entire letter can be found in the Records of the American Catholic Historical Society of Philadelphia, Vol. XIV, No. 2. It was written about 1823.

“Feeling that it was impossible to plunge into my Episcopal city (New Orleans), without compromising, from the very start, the holy character and authority with which I was vested, I decided to begin operations by attacking the weakest points of my diocese. Thence as from a stronghold from which I could muster my forces, I would sally forth, and having conquered the surrounding territory, the citadel (New Orleans) would finally be obliged to surrender. St. Louis and the immense territory of the Missouri were the first scene of my maneuvers. I had difficulties here of all kinds to struggle with. Profound ignorance and its attendant evils, general corruption, lack of morals, dire poverty. I had not whereon to lay my head, and was accompanied by fifty-three brothers in arms.

“We fell back into the woods to serve as a shelter. We laid the foundation of an edifice (The Seminary of St. Mary) which after four or five years of trial, we had the happiness of seeing completed. The fields were cultivated, the live stock increased, a mill was built. From this center my pioneers went forth in all directions. They cleared the country. They even penetrated to the chief city

"This seminary, finally established in Missouri, I turned my attention to St. (New Orleans), were received with confidence, and finally succeeded in disposing the inhabitants to accept their leader.

Louis. I renovated the dilapidated parsonage. I built a school house, which was taken in charge by my clergy. They also contributed to its support, the parish giving absolutely no aid. Each one contributed so much, however, towards the construction of a church. We established the Ladies of the Sacred Heart in the neighborhood (at Florissant), and their institution was flourishing for a time. Then on account of great poverty in that part of the city, it languished, but is now enjoying its former success. This convent is in a beautiful locality. They have a fine brick house, a church, etc., and accomplish a great deal of good. They have a great many poor girls and also some little savages. I had the happiness of establishing the Jesuits in the same quarter, some time after, in a very pretty house, which I gave them. They are seven in number without counting the brothers. They will surely do a great deal of good in the future, but they are destitute of everything, save what they can raise themselves. I trust that Providence will come to their aid. God never abandons those who work for Him, though He sends them trials sometimes to try their faith and increase their merit. The government pays them for the support of a few savages. In order to secure a piece of bread for the Bishop and his clergy, I bought some waste land near the city, but through lack of laborers to work upon it it produces nothing as yet. It will, perhaps, be a source of revenue in the future, as will also about ten other lots, in the city itself. To sum up, five years ago I arrived for the first time in New Orleans."

Such was the humble and touching event of Bishop Du Bourg's installation in his pro-cathedral of St. Louis, an event as fruitful as any in our history, in great and far-reaching achievements. On the Feast of the Epiphany, 1818, St. Louis became the center of the religious activities in all the vast region, now formed into the States of Illinois, Missouri, Iowa, Kansas, Arkansas, and Minnesota, with their many flourishing archdioceses and dioceses—St. Louis, the Mother Church of the Upper Mississippi Valley.

Of the two great and saintly men upon whom Bishop Du Bourg securely rested his confidence, Felix de Andreis died in the odor of sanctity, October 15, 1820, and Joseph Rosati was yet to become Coadjutor to Bishop Du Bourg, then first Bishop of the diocese of St. Louis, and administrator of the diocese of New Orleans upon the departure of its Bishop. It was the 14th day of July, 1826, that St. Louis was raised to the dignity of an Episcopal See with Bishop Rosati as its first bishop. (March 20, 1827.) Our task, however rapid and meager in details, is therefore completed. The real fruitage of the long years of labor and sorrow and hope deferred, was yet to come under the great prelates, Bishop Joseph Rosati, Archbishop Peter Richard Kenwick, Archbishop John Joseph Kain, and our present distinguished

and most successful Archbishop John Joseph Glennon. Though vastly reduced in territory since the closing days of Bishop Du Bourg, the diocese of St. Louis has steadily grown in population, in the number and beauty of its churches, and institutions, and in the strength and vigor of Catholic life, a diocese ancient, yet ever young, the honored Mother of faithful daughters, our own dear Rome of the West.

REV. JOHN E. ROTHENSTEINER.

St. Louis.

THE ILLINOIS PART OF THE DIOCESE OF VINCENNES

In the period between the close of the Revolutionary War, when the territory of the United States was separated from that of Canada and British-America, the Illinois region was under the spiritual jurisdiction, first, of the diocese of Baltimore. Later the diocese of Bardstown (now Louisville, Kentucky) was created, and the territory in which Louisiana was situated then stretching upward and including the Spanish territory west of the Mississippi, was reconstructed and placed under the dominion of Right Rev. Louis William DuBourg. In this new country boundary lines were not then sharply defined, and there was more or less question as to the extent of the authority of these western bishops. The first Bishop of Bardstown, Rt. Rev. Benedict Joseph Flaget, and Bishop DuBourg, first located at New Orleans, did not quarrel about their jurisdiction, however, but effected a mutual arrangement by which each became the Vicar-General of the other, and each took an interest in the undefined territory.

When Bishop DuBourg, with the hope of allaying the opposition of members of the Spanish clergy, located in New Orleans prior to the bishop's appointment, removed his Episcopal residence from New Orleans to St. Louis, and soon thereafter went to Europe leaving his auxiliary bishop, Rt. Rev. Joseph Rosati in charge, later to succeed as bishop upon the resignation of Bishop DuBourg, that prelate extended his jurisdiction throughout the western portion of Illinois, and also into the northern portion, covering all the western churches and missions, and Galena and Chicago as well.

The diocese of Vincennes was created by a papal bull of Gregory XVI, dated June 17, 1834.¹ In this document the jurisdiction of the bishop was defined, the territory included being the whole of the State of Indiana, and that part of Illinois east of a line drawn north from Fort Massie along the eastern boundary of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Macon counties, to the Illinois river, eight miles above Ottawa, and thence to the northern boundary of the state. The new bishop (Rt. Rev. Simon William Gabriel Bruté) gave his understanding of his Illinois territory as follows:²

¹ Garraghan, *The Catholic Church in Chicago, 1673-1871*, p. 71.

² *Ibid.*

It seems to me and I have answered to that effect that my true limits in Illinois, being a meridian drawn from Fort Massac to the falls of the Illinois river eight miles above Ottawa. Everything to the west belongs to the diocese of St. Louis, as the towns of Shelbyville, Decatur, Bloomington, Ottawa.¹

For the purpose of illustrating his jurisdiction the good bishop made a rough pen sketch, in which he included the Illinois missions of Chicago, Coffey and Shawneetown.⁴

It will be seen that he extended his activities farther west than these stations, his priests having pushed down from Chicago to Joliet, and even as far as Morris on the Illinois river.

The first priest to come to Chicago under orders of Bishop Bruté was Rev. Bernard Schaefer. It will be remembered that by dint of much pleading Bishop Bruté had persuaded Bishop Rosati to permit Rev. John Mary Iraneus St. Cyr, whom Bishop Rosati had sent to Chicago in 1833, to remain for a time in Chicago. Grudgingly Bishop Rosati granted this request, but gave Bishop Bruté to understand that he must soon arrange to care for that part of Illinois in his diocese without help from the diocese of St. Louis. Accordingly, Bishop Bruté, as soon as it was possible, begun sending priests into Illinois, and the first sent by him as stated above was Rev. Bernard Schaefer.

Father Schaefer arrived in Chicago in the fall of 1836. Father St. Cyr in a letter addressed to Bishop Rosati of St. Louis, dated September 5, 1836, stated that Father Schaefer had been with him "for some weeks."⁵ Father St. Cyr remained until April 17, 1837.⁶ Father Schaefer was still in Chicago when Father St. Cyr left, and was then and after Father St. Cyr's departure the sole priest in Chicago until the early or middle part of June, 1837, when Rev. Timothy O'Meara sent by Bishop Bruté arrived,⁷ whereupon Father O'Meara and Father Schaefer worked together and were both exceedingly active as is demonstrated by the entries in the parish register, summaries of which have been published in recent numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW.⁸

Father Schaefer died in Chicago on October 2, 1837.⁹ This first priest coming to Chicago from the diocese of Vincennes, and the

¹ *Ibid.*, foot note.

⁴ See *cut op. p.* —

⁵ Garraghan, *op. cit.*, p. 90.

⁶ *Ibid.*, p. 97.

⁷ *Ibid.*, p. 103.

⁸ July, 1921.

⁹ Bruté to Leopoldine Association. Garraghan, *op. cit.*, p. 102.

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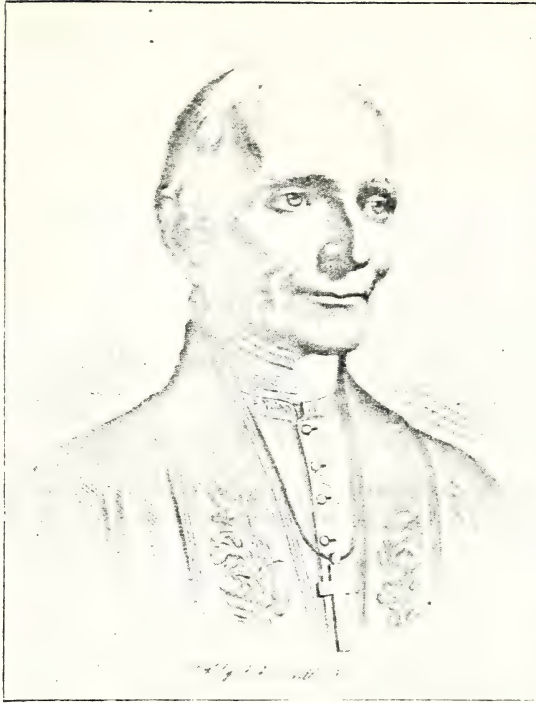
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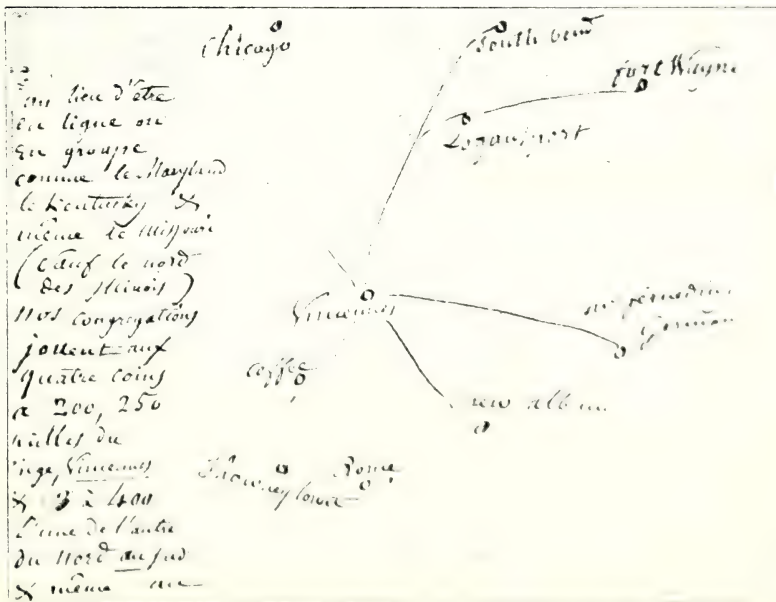
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RT. REV. SIMON WILLIAM GABRIEL BRUTÉ
First Bishop of Vincennes, who exercised jurisdiction of Eastern Illinois and
Chicago. (Courtesy *Loyola University Press*)



SKETCH OF MISSIONS IN ILLINOIS AND INDIANA MADE BY BISHOP B. C. LUTHER
(Courtesy Loyola University Press)

first German priest ever known to have ministered in Chicago was therefore slightly more than a year in the service of Chicago Catholics. Unfortunately very little is known of him. The numerous entries in the parish register are written in a beautiful hand, and bear all the characteristics that are associated in handwriting matters with education and culture.

After his death Bishop Bruté in writing to the Leopoldine Association, said:

I have lost one of my excellent fellow-workers by death. Mr. Schaefer of Strassburg, who accompanied me to America, whom I sent to the mission of Chicago immediately after my arrival, and who preached in French and English as also in German, and by his exceeding zeal in the service of souls had won the love of all, died to our great sorrow on October 2, (1837), feast of the Guardian Angels.¹⁰

To all appearances the whole of Father Schaefer's priestly life, a very brief one, was spent in Chicago. As a young priest he comes from Strassburg in Alsace with Bishop Bruté, is immediately assigned to the Chicago missions, labors faithfully for a short year, and dies.

Now Father O'Meara is alone, and continues his ministrations unmolested for a little over two years more, and until the arrival of Rev. Maurice de St. Palais in December, 1839.¹¹

What has been said respecting the dearth of knowledge concerning Father Schaefer is almost equally applicable to Father O'Meara. The one definite thing we know about his coming to Chicago is that Bishop Bruté in a letter to Bishop Rosati, dated June 29, 1827, said:

I have sent an assistant to Mr. Schaefer, Mr. O'Meara, an Irish priest, who came to join us a short time ago.¹²

Just a new arrival in the Vincennes diocese; Irish, and sent to Chicago to assist Father Schaefer. As has already been seen in recent issues of the ILLINOIS CATHOLIC HISTORICAL REVIEW, Father O'Meara became very active in Chicago, and has to his credit numerous baptisms and marriages.¹³ It is very plain that he assumed

¹⁰ *Ibid.*

¹¹ *Ibid.*, p. 106.

¹² *Ibid.*, p. 103, foot note.

¹³ On six long sheets of discolored paper found folded up in a volume of the parish records of St. Mary's Church, written in the hand of Father O'Meara, are the records of 53 baptisms and 28 marriages, dated from December, 1839, to Octo-

complete control of the parish, especially after the death of Father Schaefer.

When he came he found the little church that Father St. Cyr had built standing near the southwest corner of what is now State and Lake Streets, upon ground controlled by the Canal Commissioners. It was the intention of the Catholics to buy the ground as soon as it would be placed on sale, under the arrangement to sell the Canal lots at a public auction, and there was a friendly arrangement amongst local people not to run up the price on the lot, but to permit the Catholics to obtain it at the valuation fixed by the commissioners. When the time of sale came and it was announced that the valuation had been fixed at \$10,000 the Catholics saw that they were unable to raise the amount, and the lot was purchased by a private party.¹⁴ Thereupon it became necessary to remove the building, and that was done under the direction of Father O'Meara. The place to which it was removed was the property at the northwest corner of Michigan Avenue and Madison Street. Father O'Meara bought this lot from the government for \$262.00, and received a quitclaim deed from Jean Baptiste Beaubien, who claimed it, together with all the other property, which had formerly been included in the government reservation for Fort Dearborn.¹⁵

Having removed the little church, and the congregation having grown, it was determined that the church should be enlarged. This enlargement was made by adding an addition to the rear of the church, about the same length as the original church.¹⁶ To make it more imposing a small belfry was built on the front of the church, and a bell said to be a very small one, weighing only three pounds,¹⁷ was placed in the belfray, which was surmounted by a cross.¹⁸ This was the first belfry and the first bell ever used for church purposes in Chicago.

In the little church thus enlarged and ornamented Father O'Meara continued his ministrations from year to year, and his congregation increased and multiplied. The beginning of work on

ber, 1841. On the first of these sheets in the handwriting of Father St. Palais occurs the record of a marriage by him on January 8, 1840. No further record is made by Father Palais until January 9, 1841.

¹⁴ Dexter Graves. See *Andrea's History of Chicago*, Vol. 1, p. 290.

¹⁶ Garraghan, *op. cit.*, p. 106, note 26.

¹⁶ Andrea's, *op. cit.*, p. 290.

¹⁷ *Ibid.*

¹⁸ *Ibid.*

the Illinois-Michigan canal brought people in droves from the East, the great proportion of whom were Catholics. These newcomers settled all along the route of the canal, and became members of Father O'Meara's congregation. In consequence he was frequently called upon to visit them in sickness, and the indications are that he ministered to the residents along the canal route extensively. He has the reputation of having become extremely popular, not alone with the residents of Chicago, but with all those along the canal route as far down the river as Joliet.¹⁹

Sometime either before or after the removal of the little church from the State-Lake location to the Michigan-Madison site Father O'Meara procured a house located on the eastern portion of the same ground to which the church was removed. No one seems to have stated whether this house was built by Father O'Meara or whether it existed there before the removal of the church property. It became an important place at any rate as it remained the residence of all the priests in Chicago up to the time of the arrival of Rt. Rev. William Quarter, the first bishop, and became and continued to be the Episcopal residence for Bishop Quarter, his successor, Rt. Rev. James Oliver Vandeveldt, and also of Rt. Rev. Anthony O'Regan, until that prelate built a new residence. It was for a time also the residence and convent of the Sisters of Mercy, the first religious order to come to Chicago; and in connection with the rear portion of the little old church, which was removed and placed at the rear of this first residence, became the first boys' school in Chicago.²⁰

During the nearly three years that Father O'Meara ministered in Chicago prior to the coming of Father Palais, every religious duty was apparently properly attended to, and there was not a single hitch in the progress of the Church.

In December, 1839, as stated, Rev. James M. Maurice de Long d'Aussace de St. Palais, to give him his full title, arrived in Chicago as the new pastor appointed by Bishop Bruté. His arrival was a surprise to Father O'Meara, and that clergyman was loath to yield the pastorate which he considered his own to the new arrival. Of course, there were claims and counterclaims, but Father O'Meara was in possession, and refused to yield. Being without a church the new pastor was obliged to make other arrangements for his ministrations, and accordingly secured quarters on the second floor of a

¹⁹ *Ibid.*, p. 20.

²⁰ Bishop Quarter's Diary.

building on the northwest corner of Wells and Randolph Streets,²¹ where he held divine services. Naturally the people were puzzled and a division arose, some sustaining Father O'Meara, and other recognizing the authority of the new pastor. It has been said that the question of nationality was raised; that Father O'Meara said he would not be displaced by a Frenchman; that many of the Irish adhered to Father O'Meara, and a considerable disturbance ensued, not entirely free from scandal. This condition continued for some time, and knowledge of it was brought to the Bishop of Vincennes, who at the time was Rt. Rev. Celestine René Guy de la Hailandere, who had succeeded Bishop Bruté. Conflicting accounts of what followed have been given, some maintaining that some bishop and some vicar-general came to Chicago and investigated, and statements have been made that members of the congregation gathered to indicate their interest, and that the visiting clergymen addressed them upon the subject, reminding them of their allegiance to the Church and of the duty of their obedience to its decrees; told them they knew no distinction of nation or habit among Catholics, but that the only distinction which must be maintained was between the worthy and unworthy, the faithful and unfaithful sons of the Church, and concluding by warning them that if they offered the slightest resistance to any public ceremony enjoined by the Church they would themselves incur the guilt of sacrilege and be accordingly subjected to the very pains and penalties of excommunication which they wished to avert from another. This had the effect of calming them into submission, and Father O'Meara seeing this consented to assign over to his superiors the property of the Church which he had unlawfully withheld from it, and to leave town on the following day, so that all proceedings were stayed against him.²²

It is certain that the larger part of the article from which the above quotation is taken is false. We have not been able to learn whether or not any other clergyman came to Chicago during this conflict, but it is undoubtedly true that the conflict was decided in favor of Father Palais. It is true also that on June 27, 1840, about six months after the beginning of the conflict Father O'Meara tendered in writing to Bishop Hailandiere his resignation as "Pastor of the congregation of the Catholic Church of the city of Chicago," and that he at the same time deeded the property at the northwest corner of Michigan Avenue and Madison Street to the Bishop of Vincennes.

²¹ Andrea's, *op. cit.*, p. 291.

²² Letter of Buckingham in Andrea's *History of Chicago*, Vol. I, p. 292.

It is not true that Father O'Meara left Chicago the next day after the settlement of the dispute. No one so far as we are advised has stated when Father O'Meara really left Chicago, but it is certain that he was still in Chicago after Bishop Quarter had come here, as that Prelate made the following notation in his diary under date of March 17, 1845:

"After the congregation, Rev. Mr. O'Meara, who is not officiating, came to the railing and communicated."²³

And this is all we know of the Rev. Timothy O'Meara, the second of the priests who came to Chicago from the diocese of Vincennes. One cannot help cherishing the hope that this apparently devoted and hard working priest overcome the handicap of this unfortunate complication, and in some other field worked out a happy future.

Accordingly, Father Palais now became the Chicago pastor.

We are therefore very much interested in Father Palais, the third pastor of Chicago and the first builder of a permanent church. We are fortunate in having a very circumstantial and reliable account of Father Palais as follows:²⁴

James M. Maurice de Long D'Aussace de St. Palais, the fourth Bishop of Vincennes, was born at La Salvetat (in the province of Languedoc), in the diocese of Montpellier, in France, on the 15th day of November, 1811. He descended from a very ancient and noble family, and could trace his ancestral line of descent back through centuries. His family was very wealthy, and always took an active and prominent part in public affairs; and many of its members acquired fame and distinction in the military service of the country. Members of his family, centuries before his time, were known to have taken a prominent and active part in the crusades and also in the long bloody wars waged against the Moors.

Young de St. Palais very early gave evidence of more than ordinary abilities,²⁵ and as he was destined to inherit great wealth and titles of nobility, his parents determined to give him an education suitable to the exalted position he was sure to occupy in the course of time. For this purpose they sent him away from their home in the south of France to Paris, then the grand centre both political and intellectual of European civilization, where he received a classical education

²³ Bishop Quarter's Diary.

²⁴ Cauthorne, *History of St. Francis Xavier Cathedral*.

²⁵ He passed through the earlier grades at the age of thirteen.

in the celebrated educational institutions of the French metropolis. Having completed his secular studies, and when thoroughly prepared to enter upon a brilliant career in any sphere of civil life which his native talents and acquired attainments, in connection with his birth and wealth assured, to the surprise of his family and friends, he announced his determination to renounce all the glories and honors the world could give him, and devote himself to the service of the Church as a priest. He, accordingly, at once entered as a student the celebrated seminary of St. Sulpice in Paris, where Bishops Bruté, de la Hailandiere and so many other distinguished prelates of the Catholic Church were educated. In this justly celebrated institution he prosecuted his philosophical and theological studies, and in the year 1836, when he was twenty-five years old he was ordained priest.²⁶ About the same time the sainted Bishop Bruté was in France, seeking missionaries for his diocese, and it has been said he was ordained priest by this good man. However that may be, it is certain that on this visit to France of Bishop Bruté he became acquainted with him, and his fervent soul was aroused by his recital of the pressing want of priests in his diocese, and that he determined to leave his native country with all its charms and fascinations, his noble and wealthy kindred and the friends of his youth to go to a strange and wild country, and literally bury himself from the presence of all refined and civilized life, in the forests of the West. He accompanied Bishop Bruté on his return to his diocese, and arrived at Vincennes in 1836. He was then a young priest, it being the same year of his ordination. His first work in the diocese of Vincennes was at a station about thirty-five miles East of Vincennes, in the very heart of the wilderness country. Here this man, an heir of wealth and to lordly titles born, settled down to his work with apostolical zeal, destitute of the comforts and many of the necessities of life. From what I know of the locality in which he commenced his ministerial career in this diocese, and that knowledge applying to it at a much later period, I am warranted in saying that, on many occasions he was compelled to prepare his own dinner, if he was so fortunate as to have anything to prepare. From this station in the woods he also ministered to the spiritual wants of the few scattered Catholics in the neighboring counties around him. The Catholics within the range of his ministrations were all very poor, as is the case generally with the early pioneer settlers of any country. But Father de St. Palais, notwithstanding their poverty, devised many novel and unheard-of ways and means to obtain

²⁶ Said to have been ordained by Bishop Bruté himself.

funds to build churches and advance Catholicity throughout the wide region he visited in the discharge of his priestly functions. He here patiently and quietly labored literally in the back woods until 1839, when he was sent by Bishop de la Hailandiere to Chicago.²⁷ At that time Chicago was a very small place, of only a few thousand population, but already gave evidence of the wonderful results which have since been realized by its phenomenal growth. Unfortunately a schism in the church had been productive of much harm, and it had baffled the skill and ability of many able prelates in the efforts made to heal it.²⁸ But Father de St. Palais by his affable and genial disposition, uniform evenness of temper which it was almost impossible to disturb, at length succeeded in procuring perfect unity by reconciling all differences that had previously existed. He remained in Chicago for five years, and was then sent by Bishop de la Hailandiere to Logansport, Indiana. At the time Father de St. Palais was ministering to the wants of the Catholics at Chicago and Logansport, there were no facilities for travel as now, and in fact, very poor roads of any kind, anywhere, and in places none at all, so that in visiting his flock scattered here and there for miles around and far apart, from the place where he was stationed, he was compelled to make the transit on his pastoral visitations on horseback, and to travel such long distances through a sparsely settled country that he was frequently compelled to pass the night in the woods without any shelter and on account of the want of inns for the accommodation of travellers, he was compelled to carry his scanty supply of provisions in his saddle-bags. But his amiability and kindness endeared him to the people so that they loved him and the survivors yet hold him in kind remembrance.²⁹ Father Campion, the present pastor of St. Vincent de Paul's church in Logansport, in the diocese of Fort Wayne, delivered a lecture in St. Francis Xavier's cathedral last year to the Catholic Knights, in the course of which he alluded to Father de St. Palais and his ministerial labors at Logansport, and said his memory was still fresh in the minds of his former parishioners who loved to speak in praise of him.³⁰

He remained in Logansport about two years, when in 1846 he was transferred to Madison, Indiana, which may be said to have been the first station which this cultured and noble born priest had in this

²⁷ A more detailed account of his Chicago labors to be found in a subsequent paper.

²⁸ This is the conflict referred to above when treating of Father O'Meara.

²⁹ It is to be remembered this is a contemporary account.

³⁰ See Note 29.

diocese where he was surrounded with anything like comfort or convenience. He remained there but one year, as on the accession of Bishop Bazin to the episcopal chair of the diocese, he called Father de St. Palais to Vincennes, and appointed him Vicar General and Superior of the ecclesiastical seminary. He did not discharge these functions very long, as Bishop Bazin only lived six months, less a day, after his consecration. On his death-bed Bishop Bazin appointed Father de St. Palais administrator of the diocese during the vacancy of the see. Pope Pius IX appointed him bishop of the diocese on the 3rd day of October, 1848, and on the 14th day of January, 1849, Bishop Miles of Nashville, assisted by Bishop Spalding of Louisville, and Father Dupontavice, consecrated him bishop in the cathedral of St. Francis Xavier.³¹

Thus is sketched by a contemporary the life of this devoted clergyman to the time he became Bishop of Vincennes. In subsequent papers it is proposed to examine in greater detail his labors and ministrations in Chicago and follow briefly to the end of his career.

(To be Continued)

JOSEPH J. THOMPSON.

Chicago.

³¹ The writer is under obligations to Rev. J. M. Gregoire for the loan of the Cauthorne book, which is out of print and very rare.



REV. WILLIAM DE LA PORTE

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The death of Rev. William De la Porte which occurred on July 3, 1920, broke the last direct connection between the Church of pioneer days in Chicago and of modern times.

Father De la Porte was born in Burg-Stainfurt, Westphalia, May 11, 1841. He completed his classical and philosophical studies at Munster. Coming to America in 1863 he entered the Seminary of St. Mary of the Lake, Chicago, after that pioneer educational institution came under the directorship of Rev. Dr. John McMullen, and at the very time the Rev. James J. McGovern, D. D., became connected with the Seminary. He, therefore, came under the tutelage of Rev., afterwards Right Rev. John McMullen, Rev. J. J. McGovern, D. D., Rev. Thaddeus J. Butler, D. D., Rev. Joseph P. Roles and others.

Having completed his studies, he was ordained priest by Right Rev. James Duggan, D. D., on April 7, 1866.

Accordingly, he became the contemporary of the priests above named and of such early pastors and missionaries as Rev. Patrick T. McElhearn, Rev. Bernard P. McGorisk, Rev. James McLaughlin, Very Rev. Dennis Dunne, D. D., Rev. Wm. Clowry, Rev. Cornelius Smarius, S. J., and others of that day.

Father De la Porte began his priestly career as Master of Discipline and Professor of Latin in the Seminary of St. Mary of the Lake. Within three months, however, on August 5, 1866, he was appointed pastor of SS. Peter and Paul Church at Naperville, Illinois, succeeding Rev. Max Albrecht. Here he served for twelve years, during which time he completed the church and erected a rectory and convent. In 1873 he secured the services of the Franciscan Sisters of Joliet. Included in the extensive work of Father De LaPorte at SS. Peter and Paul's are the installation of the great pipe organ, the building of the rectory (now occupied by the nuns who teach the parish school), the adding of a sanctuary and spire, the reconstruction in Gothic design of the interior, and the installation of new pews in the church.

Father DeLaPorte left Naperville on November 1, 1878, and became an instructor in Pio Nono College, St. Francis, Wisconsin, where he continued for one year; after which, owing to poor health he assisted his loyal friend and advisor, Rev. Peter Fischer at St. Anthony's Church, Chicago, for two years.

He was soon, however, to take up the great work of his life. In 1882, the Most Rev. Patrick Augustine Feehan, D.D. appointed Father De la Porte to establish a parish and build the necessary church structures at Wheaton, Illinois. The zealous pastor named the new parish St. Michael's, and diligently set to work to bring it to a flourishing state. For seven years he lived in the basement of the church and himself taught school daily, besides serving the old Milton Mission every two weeks. Father De la Porte was an able and experienced musician, played the organ well, trained his own organist and directed the church choir for many years. From his own slender resources he provided \$1,000 toward building the rectory and \$3,000 to rebuild the Church, which was destroyed by fire in 1892. In recognition of his past meritorious labors, his priestly zeal and his untiring efforts the late Archbishop James Edward Quigley, D.D., conferred upon Father De la Porte the title of "Permanent Rector."

The Church had a very humble beginning in Wheaton. As trustee and in name of the parish, John Sauer, Sr., father of Adam Sauer, paid \$250.00 to Warren Wheaton in 1879 for the purchase of the present church site on West Street, which at that time presented only a large swampy area. There were but fifteen Catholic families in Wheaton proper at the time of the organization of the parish. Services were occasionally held by visiting priests in the basement of the interrupted church structure between 1879 and 1882, before Father De la Porte's arrival. The first church, a wooden structure, was dedicated May 29, 1882. After the total destruction of this first church by fire on February 15, 1892, church services were held in the interval of five months, partly in the local Episcopal church, but mostly in the county court house.

In 1894 the additional frame school building on West Street was erected by A. J. de Grasse, as contractor, from the old lumber of the Milton mission which was discontinued in 1889 because the mission church was deprived of its right of way by the road-bed built close up to the church by the Great Western Railroad Company. Until this time Father De la Porte taught school every day, but in 1894 the School Sisters of St. Francis from Milwaukee, St. Joseph's Convent assumed charge of the Wheaton parish school.

Father De la Porte's father was Frank Martin De la Porte, who was born in France of French parents. He was left an orphan at two years of age and accidentally adopted by a German family from Westphalia at that time visiting in his home town. He was taken back to Westphalia and given a German education. In early life he joined the German Merchant Marine and sailed mostly between

Germany and the West Indies ports. Later he served the government as forester and died in 1872. Father De La Porte's mother, Antoinette, was a Westphalian, and died there in 1883. Eleven children composed the De la Porte family group, of which two died in infancy, and the others are named according to age as follows: Alexander, Elizabeth, Alexandra, William, Sophia, Rosalina, Charles, Francis and Christina. At this writing Christina is the only one of the family still living and is pensioned by a wealthy German family whom she served as tutor for forty years. Of the family four had spent some time here in the United States. His sister, Elizabeth, kept house for him three years at Naperville in the early 70's, then returned to the Fatherland and married there. His oldest brother, Alexander, came to America in 1870, to take up the study of English at the Pio Nono College, in St. Francis, Wisconsin, and then returned to Germany to take up a large business enterprise. His younger brother, Charles, spent many years in Wheaton, married in Chicago and died in Canada. The youngest brother, Francis, settled in Brazil and became prosperous as manager of a crockery business.

Father De la Porte inherited the outstanding characteristics of his personality from his father. Robust and sturdy, Father De la Porte ever remained a model of vigorous manhood and persevering energy. He never faltered in the execution of a resolution once formed, nor did he fear to expound the truth in the face of strong opposition. He was thoroughly equipped to undertake and endure the hardships of fifty years of pioneer labors at Naperville and Wheaton. He thoroughly mastered the philosophy of correct living, so much so that notwithstanding his 54 years of arduous sacrifices in the missionary labors of those pioneer days he preserved his energy to such an extent that he never acted as an old man of four score years, but took with him into old age a robust constitution, a firm step, a cheerful spirit, an original humor, and a pleasant companionship. It would be Father De la Porte the octogenarian, who would entertain his fellow priests and friends at all gatherings with his anecdotes and witticisms, and never would the younger generation be put to the task of humoring the good old pastor.

Father De la Porte's popularity was based on his candor, his sincere and persevering faith, his notably exemplary life, and, finally, his cordial happy disposition. He was a model priest, in charge of a model people, within a model community. His deep learning fitted him well for the association with Wheaton's cultured citizenry.

From his father he inherited also the love for long sea voyages, so that partly owing to this inner craving for the salt waters and

partly as a cure for his hay fever, Father De la Porte, who otherwise strictly guarded his parish throughout the year and never traveled about this country, would annually take a six weeks' furlough for an ocean trip to the Fatherland, where he still had two sisters living, one of whom outlived him, and is now far advanced toward four score years.

Upon his retirement in July, 1919, to the neighboring town of Lombard to spend his declining years with the local pastor, Rev. Anthony Boecker, his devoted parishioners under the direction of his successor, the Rev. Francis J. Epstein, organized a triumphal automobile parade, composed of sixty cars, and escorted their pastor of forty long years to Lombard. His greatest delight, thereafter, was to regularly visit Father Epstein on Tuesday of each week, spend the day at the old rectory and receive the homage of his loyal parishioners.

Father De la Porte's relation to his charge of many years was well and feelingly delineated by his successor on the occasion of the grand old pastor's departure from Wheaton..

Father Epstein said in part:

It is a rather arduous task to assume the position filled so long and so honorably by the Venerable Father De la Porte. I am come into your midst at a time when your hearts are heavy and your souls sad at the imminent departure of your venerable and most respected pastor of the past half century. Father De la Porte abides in your memory as the spiritual father of the vast majority here before me; he poured the life-giving waters of holy baptism over your infant brows, he fed you with the Manna of Christ's Sacred Body, he directed your path onward and upward by the warmth of our immortal Faith and when sick, weary and dying he strengthened and comforted you with the holy oil of salvation. Naturally these relations cannot be broken without a "hurt" in the break. Father De la Porte has seen generations come and go, he has guided your fathers and your grandfathers through earth's travail to heaven's eternal portals. Your sires knew him as a young priest at Naperville back in 1866, when the Naperville parish comprised the whole of DuPage County. His priestly life is an open book, easily read and readily understood, because of its striking candor and sincerity. He stood out prominently among his fellow-priests because he possessed in an eminent degree straightforward nobility, conservative Catholicity and deep-rooted conviction, born of profound knowledge. As the pioneer of DuPage County his name is forever entwined with the history and progress of all surrounding communities; his memory, we know, shall always be a benediction. Naturally, therefore, this is a day of regrets at his departure from the

active charge of this church and parish. But happily for us all, the pressure of this separation is considerably lightened by the circumstance that Father De la Porte will continue to abide with us in this vicinity, as he had completed plans to make his home in the nearby Lombard parish. We trust he will favor us with weekly visits and may he ever remember that our rectory is his home, this church his church, this parish his people. I know, he shall never become a stranger to the thoughts and prayers of you, his faithful people; his welfare shall always be my personal concern. May the sunshine of your love and devotion gladden his heart during the years of his retirement, and be a harbinger of that joy, which reigns in that golden Heavenly City, where golden houses are.

To our sincere regret and entirely unexpectedly, Father De la Porte fell seriously ill on June 26, 1920, within a year after his retirement from the actual pastorate. On July 3rd, Wheaton, all the surrounding communities, and in fact the entire Archdiocese of Chicago were rather shocked to receive the report of Father De la Porte's death. His body lay in state in St. Michael's Church, Wheaton, where the major part of his life was spent, and for which his heart ever throbbed. His devoted parishioners acted as guards of honor by day and night. Archbishop George W. Mundelein and eighty priests attended the funeral, which was held on July 6, 1920. Msgr. Francis A. Rempe, V. G., delivered an eloquent eulogy. The Rev. Anthony Boecker of Lombard was celebrant of the Solemn Requiem Mass, assisted by Rev. Bernard Schuette of Naperville, and Rev. Theodore Boniface of Chicago, as deacon, and subdeacon, respectively. His successor to the Wheaton pastorate, the Rev. Francis J. Epstein, officiated at the grave. The Rev. Henry Hausser of Elgin acted as master of ceremonies. The funeral cortege extended from the church to the Wheaton Catholic Cemetery, with 2,000 mourners on foot, paying homage to the greatest pioneer priest of Du Page County, in the most solemn funeral cortege ever witnessed in Wheaton.

REV. FRANCIS J. EPSTEIN.

Wheaton, Ill.

NOTRE DAME, ANTECEDENTS AND DEVELOPMENT

Years before the settlers in New England dared to push inward from their seacoast towns, the French explorers and missionaries traversed the innermost parts of the present United States. The ramblings of these pioneers, sometimes scientifically directed, but often suggested by the mere love of adventure, later led to many interesting developments. The site now occupied by the University of Notre Dame is but one of a thousand spots that were familiarly known to the early voyageurs. In fact, we may well suppose that at least two hundred and fifty years ago, religious instruction was given and Mass said at Notre Dame.

There were five known routes traversed by the French Pioneers as they worked their way southward from the bleak mission dwellings in Canada. We shall speak briefly of one that we may understand how the present site of Notre Dame became known to nearly all the early missionaries. The headquarters of the missions in the 17th century was at Quebec. From here the missionaries started their voyages. They travelled by canoe up the St. Lawrence, along the shores of Lake Ontario, across Lake Erie, Lake Huron, into the straits to Mackinac Island which was the second station of importance. They then followed the west bank of the Lake Michigan to the present site of St. Joseph. Here they usually rested for a week or two. Then came the voyage down the St. Joseph River to the Notre Dame Portage. Another five miles over land led them to the headwaters of the Kankakee which brought them to the Illinois.¹ Once on the swift waters of the Illinois they were carried to the Mississippi, which was the great artery passing through the French settlements and Indian Missions. This was the most popular of all the routes taken by the early travellers, and as a result, there are few of the famous names of the seventeenth and eighteenth centuries that may not be associated with Notre Dame. Of necessity the traveller had to disembark at the Portage; the natural charm of the place and the presence of a large Indian town caused many of them to linger there for some time.

In those days, there lived in the Mission House at Mackinac, Father Claude Allouez, S. J.² Here he met the Indians from the

¹ Winsor, *Narrative and Critical History of America*, Vol. 4, p. 224.

² *Ibid.*

different tribes of the lake region. He was particularly impressed by readiness with which the Pottawatomi listened to his instructions. At their request he returned with them in 1670. He was accompanied by two Frenchmen, and after battling with the snow and storm for several weeks, reached the Green Bay District. In 1671, he visited the Pottawatomi village. A convention of the chiefs was called to meet on the south shore of St. Mary's lake, a spot familiar to every Notre Dame student, and here the missionary instructed them on their duties toward God. He spent the whole winter among them and visited each cabin in the village.³ Father Allouez' assistant at Green Bay was Father Louis Andre. The latter visited Notre Dame in 1673. He found the Indians greatly troubled through fear of a deity whom they called Mississippi, the god of fishing. The women he found to be very devout.⁴ In 1680, Father Allouez built three chapels; one on the south shore of St. Mary's Lake; another at Pokegan and the third at the Fort of the Pottawatomi. By a grant of October, 1686, the Marquis de Nonville, gave to Father Claude Dablon, S. J., twenty arpens frontage on the St. Joseph River and an equal depth of land at any frontage he might select.⁵ We are told that a chapel and mission house were erected twenty-five leagues from the mouth of the river, near a mission established by Father Allouez, and here it was that the latter died, August 27, 1689.⁶

Father James Marquette reached his mission on the Illinois River (present site of Utica in LaSalle County) by passing over the present site of Chicago from Lake Michigan to the Desplaines River. But it is known that at least on one occasion he returned to the missions in the north by the way of St. Joseph River. On this occasion, probably in 1673, he remained several days among the Indians in this neighborhood. His real mission in these parts was at Kaskaskia, Father Allouez succeeded him there in October, 1677.⁷

The most important of the early parties of explorers and missionaries to reach here was that of Robert Cavalier de LaSalle and his company of Frenchmen. It is certain that LaSalle was here on two occasions, and probably came a third time.⁸ LaSalle's party stopped at St. Joseph in November, 1674, and erected a log cabin

³ Alderding, *History of the Diocese of Fort Wayne*, p. 10.

⁴ Thwaite, *Jesuit Relations*, Vol. 15, p. 248.

⁵ At the moment I am unable to refer to my authority for this statement, but am confident of the existence of proof thereof.

⁶ Alderding, *History of the Diocese of Fort Wayne*, p. 70.

⁷ Thwaite, *Jesuit Relations*, Vol. 15, p. 248.

⁸ *Ibid.*

which served as the first church in southern Michigan.⁹ The lower Michigan Peninsula was dedicated to St. Anthony. LaSalle was very devoted to the Franciscans and none too friendly to the Jesuits. As a result of this bit of feeling Father Allouez and the other Jesuit missionaries are said to have made it a point not to meet him or any of his party during his stay in this section.¹⁰

Accompanying LaSalle were three Franciscan Fathers, Zenobe Membre, Gabriel de la Ribourde and Louis Hennepin.¹¹ The latter, second only to Marquette as an explorer, separated from LaSalle after reaching the Illinois River, and explored the Upper Mississippi, discovering and naming the falls of St. Anthony at St. Paul. He was also the first to give a written account of Niagara.¹² In his journal, Father Hennepin tells of the voyage down the St. Joseph River. When they reached the Portage, he said he blazed a huge tree to mark the point where they began their overland journey. This he said was thirty leagues from the chapel at St. Joseph.¹³ After years of search, this tree was found by the Northern Indiana Historical Society, imbedded under about eight feet of soil, but in a state of perfect preservation, and marked as Father Hennepin had described it.¹⁴ The missionary's description of this place as thirty leagues from St. Joseph, helps us to locate with some degree of accuracy the burial place of Father Allouez, which would be but five leagues farther up the river.

The period from the opening of the 18th century until 1763, was one of strife in the Western settlements. England and France were struggling for supremacy, and in the struggle the Indian settlements were deprived of anything like permanent pastors. Little more information than the names of the priests who occasionally visited them, has come down to us. In 1712, we hear of Father Cleardon, advocate of temperance among the Indians. Then there was Father Joseph Marest, S. J., who won the natives by composing little verses in their language. Records also speak of Periot, Berger, DeVill, Mermet, Graver, Vivier, Lamonier and Portier. The last missionary to visit the Pottowatomi before the peace of 1763, was Father Julian Duvernay, whose residence was at the St. Francis Xavier mission at Vincennes. All of these missionaries were Jesuits.

⁹ *Ibid.*

¹⁰ Alerding, *History of the Diocese of Fort Wayne*, p. 10.

¹¹ Parkman, *LaSalle and the Discovery of the Great West*, p. 160, et. seq.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ Leeper, *Local Foot-Prints*, p. 20.

Following closely on the peace of Paris in 1763, came the Quebec Act. By this act, the British granted to the people in the lands recently acquired from the French, full freedom in the practice of their religion. Under the reorganization that followed, the present Notre Dame came under the Ecclesiastical jurisdiction of the Bishop of Quebec.

The Indians here had been neglected since the death of Father Duvernay and in 1764, Bishop Briand commissioned Rev. Pierre Gibault in charge of the mission at Kaskaskia to care for the Indians on the St. Joseph River. At best, they received only irregular attention from this distant post. This seems evident from a long letter addressed to the Sacred Congregation of the Propagation of the Faith in 1791, by the Rev. Edmund Burke, an Irish priest, who was acting as professor in the seminary at Quebec. He called attention to the fact that the whole lake region was in a deplorable condition since the suppression of the Jesuits. Father Burke was ordered to care for the neglected Indians and from his little mission at Fort Miami on the Maumee River, near Perrysburg, Ohio, did his best to minister to this whole district.¹⁵ From the time of Father Burke till the arrival of Rev. Stephen Theodore Badin, all religious activities in Southern Michigan and Northern Indiana were intrusted to the care of the Sulpitian Missions. In 1830, at the instance of Bishop Fenwick, a visitation of this region was made by the Reverend Frederick Resé.¹⁶ Father Resé was later the first Bishop of Detroit. Father Resé's report led the Bishop to call Father Badin from the Kentucky missions. Though the Indians in the immediate neighborhood of Notre Dame were to be the special care of Father Badin, his missionary field was co-existent with the Northwest Territory. From the beginning, Father Badin had great success among the Indians. He baptized seventy the first few months he was in charge of the mission.¹⁷ He was often assisted in his work by Father Louis DeSeille who had an Indian Mission at Pokegan, just across the Michigan State line. The boast of Father Badin was his little mission near the lakes of Notre Dame. The proto-priest of America once told Father Sorin how after a strenuous day among his Indians, he stood gazing in admiration over the two pretty lakes, and the thought flashed through his mind that such a beautiful spot should be secured for God. The result of this inspiration was the purchase in 1830, of five hundred

¹⁵ *Chronicles of Notre Dame*, (manuscript).

¹⁶ *Ibid.*

¹⁷ *Baptismal Register*, Notre Dame.

and twenty-four acres of land at \$1.25 per acre.¹⁸ Even at this time the district was known to Catholics St. Mary's of the Lake; among non-Catholics it was merely called the Lake. The land was then sold to Bishop Simon William Gabriel Bruté, and later transferred by him to the Rev. M. Boeke. The latter, however, failed to live up to the conditions of building a college and a novitiate for brothers.¹⁹ Shortly before this transfer, Father Badin erected a new mission house on the shores of St. Mary's Lake and the little log chapel served as the centre of Catholic activities for all Northern Indiana and Southern Michigan.²⁰ During the Jubilee year, this was the church that was visited by Catholics from miles around.

In 1845, Father Badin, then 82 years of age, revisited Notre Dame. He came to meet Bishop Henni, newly appointed to the See of Milwaukee. On this occasion, he gave to the Community all that he possessed, six thousand dollars, and in return received a yearly allowance of four hundred dollars till the time of his death, which occurred in Cincinnati in 1853. He was buried in the Cathedral in that city. His remains were brought to Notre Dame in 1906, and now rest on the spot sanctified by the apostolic men whose lives seem to have brought Notre Dame a lasting endowment of God's blessing.

It seems that Father Badin remained in active charge of the mission at Notre Dame till 1832. In May, 1834, Bishop Bruté says he visited "Mr. DeSeille's Mission and the Rev. Badin's vacant establishment at South Bend."²¹ In February, 1835, he made a second visitation and said, "He inspected the property near South Bend, transferred to him by Father Badin before his departure for Cincinnati, and the vacant house of the Sisters."²² On this second visitation he was accompanied by Father DeSeille.

The Rev. Louis DeSeille removed his headquarters from Pokegan to Notre Dame in 1832. He was known through all the mission area as a man of great sanctity. The Indians firmly believed that he had the power of prophecy, and seemed to have good reason for their belief. Little is known about the particulars of his labors. He is best remembered by the circumstances of his death. In 1837 he visited his old mission at Pokegan and there spent two weeks among his Indians. On his departure he told them they would not see him again as he had a great journey to perform. As soon as he arrived at Notre

¹⁸ *Scholastic Annual*, Notre Dame, 1881.

¹⁹ *Chronicles of Notre Dame*, (manuscript).

²⁰ Howard, *History of the University of Notre Dame*, p. 32.

²¹ *Scholastic Annual*, Notre Dame, 1881, p. 61.

Dame, he sent two Indian messengers, one to Chicago and one to Logansport, asking that a priest come to attend him. The priest did not come, and Father DeSeille, who was living in a room partitioned off from the chapel, asked to be brought before the altar, after being vested in surplice and stole. His weeping Indian attendant supported him as the priest drew forth the ciborium and administered to himself the Holy Viaticum. He remained in thanksgiving for about an hour and then asked to be carried back to his room, where he died. The Indians remembering the parting words of their friend, began to fear for him and set out for Notre Dame, only to find him dead. For three days they stood about his body, mourning and refusing to let anyone touch the corpse. The town authorities had to use force before the body could be buried. It was interred in the little chapel where he died, but at present rests in the vault under the sanctuary of the University Church.²³

The last of what may be called the early missionaries of Notre Dame, was the Rev. Benjamin Petit. He was a native of Rennes, France, and had already succeeded well as a lawyer when he chanced to meet Bishop Bruté, who was visiting his town in 1835. The young man's mind became fixed with the stories told by the bishop and he decided to take up the work of a missionary in Indiana. The death of Father DeSeille hastened his ordination. He was raised to the priesthood at Vincennes, October 14, 1837, and the following day set out to replace the revered apostle of the Pottowatomi. Like his predecessor, he was intensely religious. We may judge of his character from a letter written to his mother the day after his ordination. "I am now a priest and the hand that is writing to you has this day borne Jesus Christ. How can I express to you all that I would wish to say. My hand is now consecrated to God; my voice has a power which God Himself obeys. How my lips trembled this morning at my first Mass, when at the Memento, I recommended you all to God! And tomorrow I shall do the same, and after tomorrow every day of my life. Within two days I start hence all alone on a journey of three hundred miles, and yet not alone, for I shall journey in company with my God, Whom I shall carry on my bosom day and night, and shall convey with me the instruments of the Great Sacrifice, halting from time to time in the depths of the forest, and converting the

²² *Ibid.*

²³ *Ibid.*

heart of some poor Catholic into the palace of the King of Glory. From Mass to Mass—to go forward ever to heaven,—I had always desired a mission among the savages; there is but one such among the Indians, and it is I, whom the Pottowatomies call their Father Black Robe.”²⁴ During the first few months at the new mission, Father Petit, had baptized three hundred Indians. When the Bishop visited him a few months after his coming, two hundred were confirmed in the little chapel by the lake.²⁵ The peaceful life at the Mission, however, was soon to be disturbed. Settlers were coming in and the policy of placing the Indians on reservations followed. The Pottowatomi were taken from the home they had so long occupied and given a reservation near the present town of Plymouth, Indiana. The Indians remained there for only a short space when they were ordered into Missouri. Father Petit, devoted to his flock, accompanied them on their long march, and then retraced his steps, weary and heavy of heart. He never again reached Notre Dame, but died at St. Louis, February 10, 1839, as Bishop Bruté says, “a martyr of Charity.”²⁶ At the time of his death he was only twenty-seven years of age. His remains were brought to Notre Dame by Father Sorin, in 1856. During the interval between the death of Father Petit and the coming of Father Sorin, Notre Dame was a mission of Chicago. Notre Dame is favored in holding the remains of these three saintly men, Badin, DeSeille and Petit, three of the holiest missionaries of the Church in America.

The revered founder of Notre Dame had the greatest admiration for the saintly missionaries who had preceded him. Much of the good that resulted from his own useful life he credits to the blessings won by the sacrifices of the heroic priests who nurtured the Church in the early days. Almost the last words written by Father Sorin were a tribute to those glorious souls, beginning with Allouez and ending with Petit, the real pioneers of Notre Dame. “Here is a little galaxy of names,” says Father Sorin, “not often met with in any place not celebrated; the venerable proto-priest of America, Father Badin, the saintly DeSeille, the heroic Benjamin Petit, succeeded one another here. Here they were visited from Bardstown and Vincennes by the immortal bishops Flaget and Bruté; here they prayed together, as

²⁴ Howard, *History of the University of Notre Dame*, p. 36.

²⁵ *Ibid.*

²⁶ *Chronicles of Notre Dame*, (manuscript).

they now continue to do in Heaven, for blessings on a spot they so dearly loved. Saintly souls, men of God, here passed and lived here, and the precious remains of two of them speak yet in our midst the eloquent language of the purest zeal and most unbounded charity that ever prompted and adorned the hearts of the "Apostles of Christ."²⁷

(REV.) MATTHEW J. WALSH, C. S. C.

Notre Dame.

²⁷ Sorin, *Circular Letters*, p. 230.

ST. JOSEPH'S, THE CATHEDRAL CHURCH OF THE DIOCESE OF BARDSTOWN, KENTUCKY

Few buildings of any kind in the original territory of the United States have such a romantic and absorbing interest for the student of American Ecclesiastical History as the Church of St. Joseph at Bardstown, Kentucky. It was the Cathedral of the pioneer and patriarch, Bishop Flaget; it was consecrated on the day of its opening, August 8, 1819; it was the first consecrated temple of God recorded in the United States; it has been the scene of most remarkable events: it witnessed the ordination of priests whose lives fairly shine as models of duty, labor, sacrifice and sanctity; it saw the unction of consecration poured upon bishops who shed a lustre over important Sees; it heard the voices of the the most eloquent of America's sons in the priesthood and hierarchy speaking to audiences as intelligent and cultured as anywhere on earth; it has probably had a more remarkable series of pastors than any church in the country, and this remarkable edifice stands today as strong, as bright and as perfect as at any time in its more than century of existence.

When Bishop Flaget came to Kentucky, in 1811, there was no church in Bardstown. A small log chapel nearly two miles distant was the nearest place of worship, but no priest was stationed nearer than St. Stephen's, about fifteen miles away. Here, too, the chapel was a small log structure, and in it Bishop Flaget was regularly installed and took possession of his vast diocese. The site of this first Pro-Cathedral of the West is now occupied by the Mother-house of the Sisters of Loretto. The simple and touching manner in which this Prince of the Church entered his diocese and set up his throne among his people amid the wilds of the forest, is graphically described by an abler historian:

"The party reached Louisville on the 4th of June. Here they were met by the good M. Nerinckx, who escorted them to Bardstown and to St. Stephen's, the residence of M. Badin. They reached Bardstown on the 9th, and St. Stephen's in the evening of the 11th of the same month. Here they were welcomed by a large concourse of people, assembled to see their new Bishop for the first time, as well as by nearly all of the Catholic clergymen then in Kentucky. Among the latter there were present, the Rev. Messrs. Badin, Fenwick, Wilson, Tuite, Nerinckx, O'Flynn, besides M. David, and the Canadian priest who accompanied the Bishop, making in all eight priests—more than had ever before been seen together in Kentucky.

"The enthusiastic joy of the good people on seeing their Bishop among them, and the ceremonies which took place on the occasion, are so well described by M. Badin, in the Statement of the Missions of Kentucky, already often quoted, that we cannot perhaps do better than simply to translate from that document.

"The Bishop there (at St. Stephen's) found the faithful kneeling on the grass, and singing canticles in English; the country women were nearly all dressed in white, and many of them were still fasting, though it was then four o'clock in the evening, they having indulged the hope to be able on that day to assist at his Mass, and to receive the Holy Communion from his hands. An altar had been prepared at the entrance of the first court, under a bower composed of four small trees which overlapped it with their foliage. Here the Bishop put on his pontifical robes. After the aspersion of the holy water, he was conducted to the chapel in procession, with the singing of the Litany of the Blessed Virgin; and the whole function closed with the prayers and ceremonies prescribed for the occasion in the Roman Pontifical.'"

In 1812 Bishop Flaget removed to St. Thomas', about three miles from Bardstown, where his new Ecclesiastical Seminary had been established, and where a log chapel had been built, and there, with the assistance of his students and a couple of mechanics, he erected a neat brick church, 30x65 in size, which he opened for services in 1816. In this church the Bishop pontificated solemnly, attended by Father David and the students, and held several ordinations with all the pomp and ceremony that befit such occasions. Here he began his active campaign for his real cathedral. In those days Bardstown was the most important town in Western Kentucky, and it was in its vicinity that the early Catholic colonists settled. It was "established by the legislature of Virginia in 1788, as *Bairdstown*, after David Baird, one of the original proprietors of the 100 acres on which it was laid off."² At that time it is likely that there was not a Catholic in the town. "Two years later there were but two—Anthony Sanders, an emigrant from Maryland,³ and Nehemiah Webb, a convert from Pennsylvania, both unmarried men."⁴ Webb was a millright, and built and operated a mill at Bardstown. His son, Benedict Joseph, was the founder of the *Catholic Advocate*, the first Catholic newspaper in Kentucky. He was always a doughty champion of the Catholic Church, and his great historical work, *The Centenary of Catholicity in Kentucky*, is beyond all valuation. Anthony Sanders was a hatter by trade, and did a good

¹ Spalding, *Sketches of Kentucky*, pp. 190-191.

² Collins, *History of Kentucky*, Vol II, p. 644.

³ The *Catholic Advocate* of Jan. 12, 1839, printed this notice: "DIED—On Friday, Jan. 4, 1839, Anthony Saunders, at the age of 75. Born near Lancaster, Pa., he came to Bardstown in 1797, being the first Catholic to live within the limits of that town."

⁴ Webb, *Centenary of Catholicity in Kentucky*, p. 57.

business, accumulating considerable wealth, as wealth was counted in those days. He was very charitable, and the ground upon which the Cathedral was built was virtually a donation from him.⁵ Others came soon afterwards, but for years the major part of the congregation consisted of settlers upon land in the surrounding country. The names of most of them have happily been preserved in history by Mr. Webb.⁶

Bishop Flaget was reluctant about commencing his cathedral. His people generally were poor, and he did not wish to burden himself with debt, but friends, notably Fathers David and Chabrat, advised him to begin and trust to Providence. He secured a subscription of from twelve to fourteen thousand dollars, of which Bardstown subscribed five thousand.⁷ Thus encouraged he began the work, but with the remark: "I would heartily wish to live at the See which Rome established, but still more I wish that Thy will, O God, should be done!" The amount of money seems to us ridiculously small with which to begin a cathedral, but those were fortunate and honest times, without trusts and combines, when the raw material was at the door and there was no penalty for using it. The bricks were burned on the ground, and the timber was from the surrounding forests, and such timber as to permit the use of hard wood throughout the building and to make the interior finish in solid walnut. The workers, too, were reliable, and of this church and that of Holy Cross, built in 1823 by Father Nerinckx, Webb says:

"The brick masonry of both churches named was the handiwork of Col. James M. Brown of Bardstown. This gentleman was not only a master of his trade, but was never accused of slighting his work in any particular."⁸

I am of the opinion also that the church of St. Thomas was built by the same hand, and these three churches, the only remaining ones from pioneer days, are yet wonders of solidity and preservation.

The plans of the building were drawn by Mr. John Rogers,⁹ an able architect who had come from Baltimore and settled in Bardstown, and under his superintendence the work was begun and prosecuted to the end.

"The corner-stone of the cathedral was laid July 16, 1816, and Father David preached on the occasion to a very large audience a luminous discourse explanatory

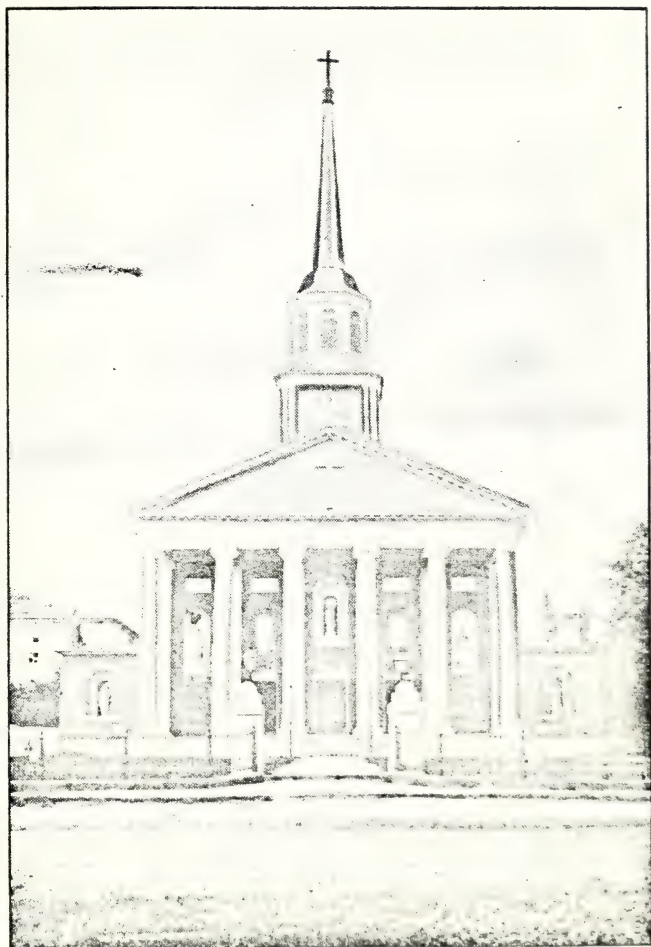
⁵ Ibid, p. 58.

⁶ Ditto, p. 63.

⁷ Spalding, *Sketches of Kentucky*, p. 243.

⁸ Webb, *Centenary of Catholicity*, p. 43, note.

⁹ His son, Charles A. Rogers, founded the C. A. Rogers Book Co., now the Rogers Church Goods Co. of Louisville, Ky.



ST. JOSEPH'S PROTO CATHEDRAL, BARDSTOWN, KENTUCKY

Courtesy *The Record*, Louisville, Kentucky.

of the impressive ceremonial. Four priests from St. Rose and all the seminarians were in attendance."¹⁰

At times the work proceeded very slowly for want of funds, for some of the subscribers failed to pay their subscription, owing to the coming of hard times, but new collections were taken up, and Bishop Flaget himself contributed from his own limited store. Of course, the cost was beyond the original fund, but that was expected; the original fund was a starter, and the full cost was far beyond this. I doubt if anyone now knows what the completed building cost. It was not entirely finished at the time of its consecration; only the main body of the church was completed then, the spire and portico were built later. As completed it is described thus:

"The Cathedral is a neat and beautiful specimen of architecture, of the Corinthian order;" and its dimensions are one hundred and twenty feet in length—including the beautiful semicircular sanctuary—by seventy feet in breadth. The ceiling of the center aisle is arched, and flanked on each side with a row of four beautiful columns,"¹¹ besides the pilasters of the sanctuary. The ceiling of the side aisles is groined; and it was intended by the architect to have the side walls decorated with pilasters in the same style of architecture, but the limited funds of the Church did not permit him to carry out this plan. The steeple is a well proportioned and beautifully tapering spire, nearly one hundred and fifty feet in height, to the summit of the cross with which it is surmounted. It is provided with a large bell, procured from France by the present Coadjutor Bishop of the Diocese."¹²

An organ and two superb paintings, the one representing the Crucifixion, and the other the conversion of William, Duke of Brienne, by St. Bernard, were placed in the church. They had been procured from Belgium by the venerable M. Nerinckx, and were by him presented to the new Cathedral. To these paintings were subsequently added several others which has been presented to the Bishop by the King of Naples and the Sovereign Pontiff, Leo XII.

"The Cathedral was also provided with rich suits of vestments, golden candlesticks, a golden tabernacle and other splendid ornaments, presented to the Bishop by the present King and Queen of the French."¹³ In a word, the Cathedral is a beautiful and well decorated edifice, and it will long remain an evidence of the zeal and liberality of our Bishop and of the Catholics of the congregation attached to it, as well as a monument of the ability and exquisite taste of its architect."¹⁴

¹⁰ Spalding, *Life of Bishop Flaget*, p. 211.

¹¹ Bishop Spalding modifies this later, and calls it "Roman Corinthian," and notes that "the portico is supported by six beautiful columns of the Ionic order."

¹² The core of each of the columns is the trunk of a huge cedar tree.

¹³ Bishop Chabrat.

¹⁴ When Bishop Flaget was in Havana (1798-1801), he met the Duke of Orleans and his brothers, and showed them special favors in time of need. When the Duke was Louis Phillipe of France he did not forget the Bishop. A bill in Congress, in 1832, refunded the duties on these gifts.

¹⁵ Spalding, *Sketches, etc.*, pp. 244-6.

A Flemish pamphlet written by Father Nerinecx during his last visit to Belgium, from which he returned in September, 1821, gives us some additional particulars:¹⁶

"I might have told you how they managed to build the steeple of the Bardstown Cathedral. The funds were exhausted, but the architect, who gave proof of the most ardent zeal for the completion of his work, bethought himself of a new plan to raise the necessary funds. The clock which I brought from Ninove, in Flanders, and which is a truly wonderful timepiece, suggested to him the means of exciting the people to renewed exertions. He placed it in the front wall of the church, the two little silver-toned bells striking the hours. The people acknowledged that so beautiful a clock should adorn a steeple, and they consented to a subscription, which realized enough to complete the work."

Also he says: "Altars, confessionals, organ, bells, etc., are still wanting. It has cost, so far, about \$20,000." Father Nerinecx brought the organ from Belgium on this trip. It was the first pipe organ in Kentucky, and when replaced many years afterwards by a larger instrument it was given to the Sisters of Loretto by Bishop Martin J. Spalding, and by this community it is, in perfect condition, treasured at the Mother-house as a precious heirloom from their saintly founder, Father Nerinecx. The paintings, and much of the church furniture procured by Father Nerinecx came from the salvage when the churches of Belgium were sacked by the French soldiery during the French Revolution. Many of these things were very valuable, and Father Nerinecx parceled them out among the churches of Kentucky. The large painting of the Crucifixion, which serves as the altarpiece in the old Cathedral, is one of these. It is by the Flemish artist, Van Brie, and is a work of art and merit. Another, the martyrdom of St. Bartholomew, is still more valuable, being probably a Van Dyke, or a Rubens. Seven others of unknown origin hang upon the walls.

Of vestments also, Father Nerinecx brought a large quantity; in fact, he supplied practically all the vestments in the Cathedral and all the other churches in Kentucky, nearly a hundred sets of which he brought, including over thirty chasubles, besides copes and dalmatics. Albs, linens, etc., for the Dominicans, which he had solicited from their friends in Belgium.¹⁷ Bishop Spalding said that "the valuables which he procured exceeded the amount of \$15,000."¹⁸ and that means that many more thousands would not replace today at current prices. Some

¹⁶ Maes, *Life of Rev. Charles Nerinecx*, pp. 392 seqq. In 1825 Bishop Flagnet writes that the Cathedral had cost so far \$22,600.

¹⁷ Maes, *Life of Nerinecx*, p. 355.

¹⁸ *Sketches of Kentucky*, p. 198.

of the finer vestments are preserved until the present, and are of such richness that they are used only for the great solemnities.

The building of the Cathedral occupied three years, and of this and its dedication Bishop Spalding says:

"The work continued to progress, and the new Cathedral was nearly completed by the summer of 1819. On the 8th day of August of this year it was solemnly dedicated to Almighty God, under the invocation of St. Joseph. With a heart overflowing with joy and gratitude, the Bishop performed the magnificent ceremony of the dedication, according to all the rites prescribed in the Roman Pontifical. He was on this day surrounded by almost all his clergy, and by the seminarians, and the ceremony was performed in the presence of an immense concourse of people from all parts of the surrounding country. Long and gratefully will that day be remembered by the Catholics of Kentucky. It marks an era in the history of our infant church."¹⁹

Ben. J. Webb, who, as a boy, was present at the dedication, tells us something more of it.²⁰ Bishop-elect David, the head of the seminary, gave an explanatory discourse after the dedicatory exercises, but the sermon proper, after the Gospel, was preached by the Rev. Robert A. Abell. Father Abell was a native of Kentucky, educated at Bishop Flaget's seminary and ordained at St. Thomas' May 10, 1818, together with Charles Coomes and Auguste Jeanjean. Since his ordination he had been charged with all the missions of Kentucky west of Nelson County. Naturally a fluent speaker, he had ample opportunity to cultivate this gift, for he was daily confronted with preachers whose stock in trade was misrepresentation of the Catholic Church, and his public discussions were many and varied. Most of the other priests were men to whom the English language did not come easily, and Bishop Flaget wanted it on that occasion from one "to the manner born."

Father Abell's regular duties, and an unexpected sick call from a distance, did not allow him much time for preparation, but the occasion itself was his inspiration. He spoke of the struggles of the newly planted Church in Kentucky, its poverty, the burdens of its priests and people, its humble log cabins as shelters for the Most High seeking souls in the wilderness; of the joy of the people at the coming of a Bishop among them, of his longing for a more worthy home for the Lord, and the history of its realization and dedication as God's house, where in His presence the living would come for generations to strengthen their faith, and meet their dead in the great Sacrifice of-

¹⁹ *Sketches, etc.*, p. 244.

²⁰ *Centenary of Catholicity*, pp. 270 seqq.

fered for both living and dead. These ideas, and more, as he developed them, made a profound impression, and the historian could say:

"The sermon preached by Father Abell at the consecration of the Cathedral Church of St. Joseph, Bardstown, created possibly, more favorable criticism from persons supposed to be capable of judging of oratorical display, than any other that had been previously delivered in that part of the State. Among the lawyers of the place, especially, and the bar of Bardstown included at the time some of the master minds of the country, the criticism evoked by it was in the highest degree commendatory."²¹

Fifty years later, the same "Grand Old Man" was present in the sanctuary when the Golden Jubilee of that day was celebrated in an equally solemn manner, but, alas! time and hard labor had broken him. A younger man replaced him in the pulpit, but in spite of his years and infirmities, he arose and spoke with something of his old time fire, to recount the glories of the past, to recall its heroes and praise the deeds of those "men of renown," and when he was "compelled to desist from lack of strength to stand longer, it is doubtful if there was a dry eye in the church."²² The old hero was called to enter God's eternal temple on the 28th of June, 1873.

Again, fifty years later, a grand-nephew of Father Abell, the Rev. John J. Abell, was the orator of the centennial, and it is hardly necessary to say that the most taking points of his sermon were those where he recalled the days of fifty and one hundred years ago.

Many other memorable days might also be recorded, and they began from that time. On the Sunday following the dedication, the first consecration of a bishop in the West took place, when Bishop David was consecrated as coadjutor to Bishop Flaget. As no assistant bishops could be present for this occasion, these offices were filled by Father Nerineckx, and Father Wilson, O. P. Four other bishops were consecrated here: Francis Patrick Kenrick on the 6th of June, 1830, Guy Ignatius Chabrat July 20, 1834. Richard Pius Miles September 16, 1838, and John McGill November 10, 1850. Scores of priests also were ordained here during the twenty-two years it remained the head of the diocesan churches. In 1841 the Episcopal See of Bardstown was transferred to Louisville.

As for its preachers, the list of its pastors is a guarantee of their ability. Among them were the finest minds in the country, and in addition, the importance of Bardstown and its bishops drew to it, at some time or other, nearly all the prominent ecclesiastics of America.

²¹ Webb, *Centenary of Catholicity*, p. 273, note.

²² Webb, *Centenary of Catholicity*, p. 274.

Bishop England of Charleston, Bishop Hughes of New York, Bishop Purell of Cincinnati, Bishop Kenrick of St. Louis, Bishop McGill of Richmond, Bishops Kenrick and Spalding of Baltimore, Bishop Spalding of Peoria, and others, besides the great preachers of the regular and secular clergy. And for audiences, they could not have asked for greater intelligence and appreciation. The bar of Kentucky was famous for its great lawyers,²³ and Bardstown was one of its principal places of gathering. They all appreciated a good sermon, and they were often seen at St. Joseph's. And the regular congregation was not lacking in learning, for a great portion of it was educated in the collegiate and convent schools in and around the town.

The pastors of St. Joseph's Church were: 1819-1827, Rt. Rev. John B. David; 1827-1830, Rev. Francis Patrick Kenrick, later Archbishop of Baltimore; 1830-1835, Rev. Ignatius A. Reynolds, later Bishop of Charleston; 1833-1838, Rev. Martin John Spalding, later Archbishop of Baltimore; 1838-1840, Rev. James M. Lancaster, later V. G. and Adm. of Covington; 1840-1841, Rev. Charles H. LeLuynes, later prominent Jesuit in New York; 1841-1845, Rev. Martin J. Spalding again; 1845-1848, Rev. Benedict J. Spalding, later V. G. and Adm. of Louisville; 1848-1868, Jesuits in charge of Church and College; 1868-1872, Rev. Peter DeFraine, President of St. Joseph's College; 1872-1879, Rev. John F. Reed; 1879-1920, Rev. C. J. O'Connell, author, and President of College; 1920—, Rev. Wm. D. Pike.

During the pastorate of Father O'Connell the interior of the church was entirely, and beautifully renovated, and the exterior was supplied with the statues for the empty niches, statues of Bishops Flaget and Spalding were erected on the grounds, and a victory group in bronze to commemorate the young men of the parish who fell in the world war. The old Cathedral of Bishop Flaget (his throne is still in it) is well worth a visit.

REV. W. J. HOWLETT.

Nerinx, Kentucky.

²³ James Buchanan, later President of the United States, once located in Kentucky, as he says, "expecting to be a great man there, but every lawyer he came in contact with was his equal, and half of them his superiors, and so he gave it up."—(Collins, *History of Kentucky*, Vol. II, p. 311.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT

(Seventh Paper)

The readers of the ILLINOIS CATHOLIC HISTORICAL REVIEW have been promised all the information obtainable on the life and labors of the devoted and patriotic priest, Very Rev. Pierre Gibault, and in keeping with this promise the writer takes pleasure in reproducing with notes and comment an appreciation which he found on a recent trip to Vincennes, the scene of many of Father Gibault's labors.

Henry Cawthorne, during the first half of the nineteenth century was a distinguished citizen of Vincennes, Indiana, and deeply interested in the history of his native State and City. He was for his day a successful investigator and quite a prolific writer. Amongst other works he wrote and published a "History of Vincennes" and "A History of St. Francis Xavier Cathedral."

He was acquainted not only with what was written about the historic old settlement and the historic characters that passed through the record of the place but with all the traditions as well. He is largely a first hand witness and his appreciation of Father Gibault is therefore of exceeding interest.

Of Father Gibault who was at various times missionary and pastor of St. Francis Xavier Church Mr. Cawthorne writes:

Pierre Gibault, as he is called by Father Alerding in his history of the diocese, by Edmond Mallet of the Carroll Institute, Washington City, and by others, or Peter Gibault, according to Shea, is one of the distinguished, and ever to be remembered, missionary priests who labored in the North West from 1768 to a few years after the close of that century. He is justly entitled to the cognomen which has been given him of "the patriot priest of the West." He was born in the city of Montreal, Canada, on the 7th day of April, 1737. He was the son of Peter Gibault and Mary St. Jean.

When he first felt a call to the ministry, at the same time, like many other missionary priests, he also felt that God designed that he should become a missionary among the Indians and Canadian settlers in the North West. He was accordingly educated for this missionary work. He received his education at the Seminary at Quebec upon funds derived from the Cahokia mission property.¹ On the comple-

¹ The Seminary of Quebec was established by Bishop Francis Montmorency Laval in 1663, expressly for the purpose of training priests for Indian missions.

tion of his studies, he was ordained a priest at Quebec, on the 19th day of March, 1768, on the feast day of St. Joseph.

Immediately after his ordination he set out for the Illinois country, where he was destined to spend the remainder of his life in the arduous work of a missionary priest in a wild and sparsely settled country, partly surrounded by savage and uncivilized races, and where he was also destined to acquire and exert a controlling influence over the people, and to determine in a great measure the political destiny of that vast region of country.

The first mission in the district assigned him which he reached, was Michillimackinac,² where he arrived in 1768.³ Here he immediately commenced his missionary work with the zeal and energy that he displayed through his entire career. This mission had been without a priest for several years, ever since the departure of Father Du Jaunay⁴ from there, which was prior to 1763, as in that year he was at Arbre Croche. Of course spiritual matters at this mission, on ac-

and accordingly the priests ordained from the Seminary were called priests of the foreign missions. The references to these priests, frequently found as "Fathers of the *Société des Etrangeres*," is taken from the title of the Society of Foreign Missions at Paris, which was established in 1658. The Seminary of Quebec was apparently patterned after the foundation in Paris, but I have found no evidence that it was in any way connected with the Paris foundation. Neither the Paris nor the Quebec society was a religious order; each was simply a congregation, a society of secular priests united as members of the same body, not by vows, but by the rule approved by the Holy See, by community of object and fellowship in the Seminary. (See *Society of Foreign Missions in Paris*, Catholic Encyclopedia, Vol. 14, p. 79.) The priests of this Quebec society were assigned to the Tamaroa Indian mission in Illinois in 1699, the center of the Tamaroa Indian country at that time being what became known as Cahokia. The town which succeeded the Indian village still exists just east of East St. Louis, Illinois. The mission was regularly established by the Fathers of the Foreign Missions in 1699, and continued in their charge until 1763, when the last of the Fathers of the Foreign Missions, Abbe Forget Duberger, left the mission for France. Five years later Rev. Pierre Gibault, who had been educated in the Seminary of Quebec, while it was yet the school of the Fathers of the Foreign Missions, was sent to Illinois. On this account it is stated that "he received his education . . . upon the funds derived from the Catholic mission property." The Fathers had procured a grant of land from the government, which yielded an income, part of which was paid to the Seminary at Quebec.

² Gibault to Bishop Briand, published in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, pp. 197-198.

³ *Ibid.*

⁴ The Jesuits had maintained a mission in this vicinity for many years, interrupted occasionally but re-established. Father Marquette was for a time located here. The modern name is Mackinaw.

count of this long interregnum without the ministrations of a priest, had been neglected, and the devotion of the people was very weak. But Father Gibault, in a very short time, revolutionized, as it were, church matters. He buckled on his armor, and devoted all his time both day and night during his stay here in reviving faith, hearing confessions, instructing young and old, administering the sacraments of the Church, baptizing children and solemnizing marriage. The Indian converts of past years and all the Canadian settlers were rejoiced at his presence, and almost the entire population of the mission received communion during his stay. He addressed a letter to Bishop Briand, dated July 28, 1768, informing him of his great success at this mission.⁵

After having aroused the faithful at Michillimackinac he continued his journey towards Kaskaskia,⁶ which was to be his residence, and arrived there in the fall of 1768.⁷ His first official entry on the records of the church of the "Immaculate Conception" at that place is the baptism of a child on September 8, 1768. He signs this record "P. Gibault, parish priest of Kaskaskia." He was, however, Vicar General of the Bishop of Quebec for the entire Illinois country and, in fact, of the North West. At other missions he simply signs the records as "missionary priest," sometimes adding his official title as vicar general. But in every instance in which I have seen his genuine signature, it is invariably simply P. Gibault, and sometimes simply Gibault.⁸

On his arrival at Kaskaskia he found the church there, as well as at all the surrounding missions, in a neglected and ruinous condition. Father Meurin had for three or four years been alone in the field, and, in addition to his advanced age and physical infirmities, a prejudice existed against him in the minds of many Catholics on account of his being a Jesuit.⁹ But this young and zealous missionary was gladly

⁵ *Op. cit.*, Note 2.

⁶ On this journey Father Gibault came by the route traveled by Father Marquette and Louis Jolliet in 1673, when they discovered the Mississippi River.

⁷ The question of fixing his residence is clarified by the letters published in the ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, pp. 203-4.

⁸ Father Gibault has left numerous records over an extended field. I have examined a large number of them in the parish records of Immaculate Conception Church of Kaskaskia, now reposing in the archives of the St. Louis University, and those of St. Francis Xavier Church in Vincennes, Indiana. Besides these there are records made by Father Gibault for Holy Family Church, Cahokia, and at Prairie du Rocher and Mackinaw.

⁹ There is little ground for this statement. The Jesuits had been banished by the Superior Council of Louisiana, a civil body acting wholly without authority;

welcomed by all classes, and he soon succeeded in reconciling all differences and producing unity and harmony. His jurisdiction and powers, as Vicar General, extended from Michillimackinac on the north throughout the territory northwest of the Ohio River, and even beyond the Mississippi River as far as any settlements extended. He ministered to the Catholics of St. Genevieve (Missouri) and the various missions on the western shore of the Mississippi River, which Father Meurin could not openly visit on account of his being a Jesuit. He blessed the first chapel erected on the site of the city of St. Louis. The bare statement of the extended field under his care is sufficient to show that this young missionary priest had immense labor to perform. It is well authenticated that he labored incessantly day and night, teaching the children and also adults not only on Sundays, but every night in the week. He was so successful in his efforts at Kaskaskia, where a great part of the Catholics had refused to recognize Father Meurin as pastor, and had contributed nothing to the support of the church, and had absented themselves entirely from it and the sacrament for years, that in about six months after his arrival there in September, 1768, he brought them all back within the fold, and almost the entire population received communion on Easter Sunday, 1769.

The same thing he accomplished in Kaskaskia, he in turn in a little over a year accomplished at all the missions around it on both shores of the Mississippi River. He infused new spiritual life and energy in all the missions around his residence. The uniform success that attended his efforts shows that he was a man of magnetic qualities, and in fact was a natural born leader of men.

After restoring order, harmony and spiritual life in all the missions in the vicinity of his residence at Kaskaskia, he extended his labors to more distant fields. In the winter of 1769-70 he set out for Vincennes, although the route he must travel was through a country filled with hostile and savage Indians on the war path, who had already killed many people.¹⁰ But, undeterred by the dangers of the journey, he started alone and safely reached Vincennes. He was

but while this high-handed proceeding may have tended to discredit the Jesuits with a few who might profit by their despoilation, the great bulk of the French people remained loyal to their former spiritual leaders.

¹⁰ "The only thing that troubles me is that I cannot travel, especially in this direction, without being liable at any moment to have my scalp taken by the Indians. Twenty-two men have been killed or made captives (which is worse for they are burned alive), since I came to Illinois and on the road over which I traveled, but at different times." Gibault to Bishop Briand, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, p. 203.



V. REV. PIERRE GIBAULT

From a pen sketch of a portrait in Knights of Columbus Hall, Indianapolis.

(By courtesy of Joseph P. O'Mahoney, Editor *Indiana Catholic and Record*)

received by the inhabitants with tears of joy, as they had been without the presence of a priest since Father Devernai was kidnapped in the fall of 1763. They met him on the bank of the Wabash River, and to use his own language in a letter to the Bishop of Quebec, dated June 15, 1770, on their knees, said, "Father save us, we are almost in hell."¹¹ On this visit to our church he remained a little over two months. He, however, in that time wrought almost miraculous changes in spiritual matters. When he came he found the flock scattered, and the people addicted to all kinds of vices. They had received no religious instruction for years, and had forgotten much they had learned. The young had received no instructions at all. But Father Gibault went to work here with the same energy and zeal he had done elsewhere, and revived faith and religious practices, and before he left on this first short visit he had induced the entire membership of the church to receive the sacraments. He also converted and received into the church all the members of a Presbyterian family then residing in Vincennes.¹²

On his return to his residence at Kaskaskia, he continued his missionary labors, and attended to the spiritual wants of the Catholics scattered over the extended space of country under his care and jurisdiction. In a little more than six years from his arrival in September, 1768, he had worked over the entire field, and infused new spiritual life among the people. His labors had been almost superhuman during these six years. He was worn out, exhausted and needed rest. In the spring of 1775, to obtain necessary relaxation, he visited Canada. But his vacation was of short duration. His mind and heart were set upon work, and ease and comfort afforded him no pleasure. In the fall of the same year, he started on his return to the North West. He arrived at Michillimackinac in November, where he was delayed by rains and inclement weather. He could not proceed further during the winter, and being unable to winter there, proceeded in an open canoe propelled by two young men, who had never before had any experience of the kind, and himself steered the canoe. The weather on the way was very cold and stormy, and he suffered very much. He arrived at Detroit, as he stated in a letter to the Bishop of Quebec, half dead from the effects of the severe cold weather on his way.¹³ He immediately went to work there, assisting

¹¹ *Ibid.*

¹² *Ibid.*

¹³ "Steering the canoe myself through ice, in snow, of which there were eight inches in the level country, amidst high winds and tempests, at a season when no one in the memory of man has ever ventured forth, in twenty-two days I reached

two old and infirm priests stationed at Detroit, and by his energy and zeal did much for that mission during his winter's stay there, as he stated in a letter dated December 4, 1775. In the spring of 1776 he returned to his residence at Kaskaskia, and resumed his missionary labors as before, visiting in turn all the various missions in his territory. During these years he made many pastoral visits to our church (at Vincennes). He was always welcomed by the people here with pleasure, and was greatly beloved by them, and possessed almost unlimited influence over them. In 1783 he changed his residence from Kaskaskia to St. Genevieve on the western shore of the Mississippi River, where he continued to reside for the succeeding two years. Prior to 1785 his many visits to this place (Vincennes) were only of a missionary character, as the spiritual head of the church in the North West. But in that year, he changed his residence to Vincennes, and became for upwards of four years thereafter, the resident pastor of St. Francis Xavier's church. During his preceeding visits the first log church erected was used by him. But, when he came to reside here as pastor in 1785, the second log church had been erected, and the old one was used by him as a residence. This new church may have been the attraction that induced him to come and reside here. After he commenced to reside here, he no longer signs the church record as missionary priest, but as the pastor. After the close of his pastorate here in October, 1789, he went and fixed his residence at Cahokia.¹⁴

Father Gibault from the above brief notice of his life and work was no ordinary character. He would have been a marked and influential character at any time and in any place. As I have said, the results that he accomplished demonstrate he was a born leader of men, and could acquire and exercise over his fellowmen a controlling influence. He was a man of refinement and culture, and very precise and exact in the discharge of all duties that devolved upon him, as our church records fully attest. His official entries in our church records are models of penmanship, and almost equal in neatness of execution to a copper plate engraving, and would make excellent models for the use of beginners learning to write. They are

Detroit. . . . God be praised, the discomfort that I experienced between Michilimackinac and here has made me so insensible that I only half realize the disappointment of not being able to return to the Illinois." ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. IV, pp. 207-8.

¹⁴ Father Gibault was granted by Congress 160 acres of land near Cahokia, but he never received it, and the grant was never revoked.

all full, and particularly exact in description of the occurrence recorded.¹⁵

I feel justly proud of the pastoral relation of Father Gibault with St. Francis Xavier's from 1785 to 1789. His connection with our church for that period as resident pastor adds another brilliant gem to the many others that shine and sparkle in the diadem that surrounds her glorious and venerable history.

FATHER GIBAULT'S EFFORTS FOR AMERICAN INDEPENDENCE

John Law in his address on Vincennes says: "Next to Clark and Vigo the United States are indebted more to Father Gibault for the accession of the states comprised in what was the original North Western Territory than to any other man."¹⁶

Without wishing to detract from the deserved honor and praise due to (George Rogers) Clark and (Francis) Vigo for their services in that regard, I claim that the first place of honor is due to Father Gibault, and that it was more through his exertions and influence than that of any other man that this happy result was accomplished.

Let us take a brief survey of historic facts connected with the matter. It is well known that the original aim of Clark's campaign contemplated no more than the capture of Kaskaskia.

As I have already stated, Father Gibault, after his first pastoral visit to Vincennes in the winter of 1769-70, made many other pastoral visits to this place prior to the time he came as resident pastor in 1785. He was the idol of the people here, and possessed almost unlimited influence over them. He was here in the winter of 1778, after the revolutionary war between the American colonies and Great Britain had commenced. The English for strategic reasons endeavored to keep the French settlers in the North West, and also the Indians, in ignorance of the true nature and causes of the contest. They represented to them the dire consequences that would ensue to them,

¹⁵ These records repose in the archives of St. Francis Xavier, "Old Cathedral," Vincennes, Indiana.

¹⁶ John Law was a distinguished lawyer of Vincennes, Indiana, not to be confused with the famous Englishman named Law, who was in Paris in the 18th century, and created the "Mississippi Bubble." He was a contemporary of Father Gibault, and was attorney for Col. Francis Vigo in the litigation by means of which Vigo tried for years, unsuccessfully, to procure repayment of the sums he had advanced for the government during the period of the Revolutionary War. Forty years after Vigo's death the government repaid part of Vigo's advances with interest, but no one of the name or blood of Vigo received any part of the fund.

if it was successful. But Father Gibault was not a man to be deceived in that way. He was a shrewd and learned man, and knew well the nature of the contest. He was a Frenchman, actuated and influenced in a great measure by the same influences that caused Lafayette and other Frenchmen to espouse the cause of the colonies, and he did likewise. In February, 1778 (1779), he called a meeting of the inhabitants of this place (Vincennes), and delivered to them an address on the true cause and nature of the contest between England and her American colonies, and explained to them that the French had already declared in favor of the colonies. This meeting, I am inclined to believe, was held in the old fort, which was at the time unoccupied. His influence over the people and his arguments were so convincing that he gained them all over to the American cause, and himself administered to them the oath of allegiance to the American cause.¹⁶ The American flag was then hoisted for the first time over the fort. This was done by him at great personal risk as he was a subject of Great Britain.¹⁷

* * * * *

Kaskaskia was at that time the strongest and most populous of the Illinois settlements, and possessed a strong and well armed force for defense. The forlorn and impoverished force of Clark was comparatively weak and unable even to cope in the open field with the armed force at Kaskaskia,¹⁸ much less to attack the place with any reasonable hope of success. Clark knew nothing of the strength of the force at Kaskaskia. He said of the affair that, when his presence was first known, that they determined to give him battle; but that a priest was there by the name of Gibault, who came out to meet him, and asked him by what authority he came and for what purpose, and whether he intended to interfere with the religious worship of the people. Clark says he informed him he came by the authority of the State of Virginia, and had no intention of interfering with religious worship, and that all might worship as they saw proper. Here then we have the secret of the bloodless capture of Kaskaskia without firing a gun or the loss of a single life. Clark's reply to Gibault was the key that opened the gates of Kaskaskia to him without opposition. I can imagine the reply

¹⁷ Full details of this procedure have been given in former papers of this series.

¹⁸ As a matter of fact the British troops had been removed from Fort Gage before this time, but there was a local militia that could have successfully defended against Clark.

that Father Gibault gave to Clark. He said to him that he himself was on the same side with him, that he had already espoused the cause of the American colonies and that by his influence over the inhabitants of Kaskaskia he would secure his admission without the least opposition, but with the full approbation of the people.¹⁹ Father Gibault had been for more than ten years the pastor at Kaskaskia, and was known and beloved by all the people. Clark further says that after this interview, Gibault returned to the town, and all opposition or talk of resistance ceased, and he was allowed to take peaceable and quiet possession of the place without firing a gun. This is a true statement of the capture of Kaskaskia in July (July 4), 1778, by Clark, and in accord with the statements of Clark concerning it. Who, let me ask, was the real hero in the bloodless capture of Kaskaskia in July, 1778? No fair-minded man, with all the facts and circumstances before him, will hesitate a moment to say Frather Pierre Gibault. Without his aid and influence the force at the command of Kaskaskia would have annihilated the force of Clark, and the expedition would have ended in failure.²⁰

Clark had now accomplished the object of his mission. His commission from the Governor of Virginia authorized him to do no more. But he was not destined to stop here in his career of conquest. He was to receive a new commission to undertake and accomplish more. After he had thus obtained peaceable possession of Kaskaskia, Father Gibault took him in charge and gave him a new mission. He told him he must press on and capture the strong and important Fort Sackville at Vincennes; that this stronghold, situated as it was in the very heart of the country, was a secure base for operations in all directions and the key to the possession of the entire North West. Clark hesitated at being unable to capture the fort for want of sufficient force and the necessary means. Father Gibault promised to furnish the men and would also aid in procuring the necessary means. Relying on this promise and assurance, Clark consented to command an expedition to capture Fort Sackville. Accordingly Father Gibault, through his influence with his parishioners, furnished two companies of Illinois troops all Catholics and members of Father Gibault's church, one under command of (Richard) McCarthy and the other under command of Francis Charleville. Father Gibault also enlisted in the cause

¹⁹ Undoubtedly Father Gibault favored the American cause before Clark came. (See former papers.)

²⁰ See Clark's account, published in former papers. Undoubtedly the local militia could have defeated Clark.

Francis Vigo, an Italian trader at St. Louis. Vigo was at that time a zealous and devoted Catholic and was one of Father Gibault's flock, as he worshipped in the first chapel built on the site of St. Louis, which had been blessed by Father Gibault, and which he frequently visited. Through his influence Vigo was interested in the proposed expedition, and agreed to furnish means for it.²¹

Father Gibault was the only one at the time who possessed the requisite knowledge and influence to make the expedition a success. The inhabitants of Vincennes were as numerous as the force that was to be sent against the fort. Unless they could be placated and enlisted in its favor, the expedition could not succeed. Father Gibault was the only one who could do this. He was as well known and possessed as much influence at Vincennes as he did at Kaskaskia.

* * * * *

Clark himself knew nothing concerning the place, neither did any of his men; and without a guide he could never have reached the place, certainly not in the winter season with the intervening streams all out of their banks. But all this want of knowledge Father Gibault, and he alone, could supply. He promised to furnish guides for the expedition, to prepare boats for their passage over the Wabash and to provide for their generous and hearty welcome on their arrival.²² Father Gibault alone knew the condition of affairs at the Fort, and that the garrison was weak and short of supplies. For this reason he insisted on the expedition proceeding at once in the winter season, when the waters of all the streams on the way were out of their banks. Accordingly, the expedition to capture Fort Sackville started from Kaskaskia in February, 1779. Before they started, Father Gibault addressed the two Illinois companies under McCarthy and Charleville and encouraged them, and also gave them his pastoral blessing. These two companies were all Catholics. Father Gibault did more. He planned the entire route to Vincennes, and through his influence with his parishioners at Vincennes he provided means for their crossing the Wabash River, and for their being furnished pro-

²¹ Mr. Cauthorne has failed to note the fact that Father Gibault made a trip to Vincennes in August, 1778, and secured the peaceable submission of the inhabitants of Vincennes. It was on this occasion that he advised the French inhabitants to take the oath of allegiance to the American cause. The journey of Clark and the Illinois soldiers described by Cauthorne occurred after the British had retaken Vincennes.

²² All of which was fulfilled to the letter.

visions, when the expedition should arrive exhausted and hungry as the men marched on foot and carried their scanty allowances.²³ All this was the work of Father Gibault, and no one but he possessed the requisite knowledge and influence to do it. One evidence of his handiwork is the fact, that, when Clark arrived at the Wabash River on his way, with its banks all overflowed, he gave orders to look out for boats and supplies. He was then nine miles below Vincennes, at an inclement season of the year, and surrounded by a miniature sea of water. Why should Clark have given such a command, unless there had been a pre-arrangement that boats and supplies would be furnished him? Why, under the circumstances, should any sane man expect boats and supplies at that point? The only reason that can be assigned for the command is that boats and supplies had been promised him, and, therefore, he expected them. Who was it that promised the boats and supplies? Who could have given such a promise with any reasonable hope of fulfillment? Father Gibault, and no one else. Clark and his entire party were entire strangers to the inhabitants of Vincennes. But Father Gibault was well known there, and had been the pastor for years, and was beloved by them all. He could do all this, and he alone. Clark failed to receive the looked for supplies on account of the uncertainty of the time of his arrival. But two boats were obtained, which enabled him to cross over his men.

After the Wabash River was crossed over, who piloted the expedition to Vincennes or caused it to be done? When the river was crossed, and the men reached the mamelle hill, they were nine miles from Vincennes. Between them and the town was the overflowed waters of the Wabash in places fifteen and twenty-five feet deep. The intervening space was filled with coulees, ravines, marshes, swamps and morasses. No man unacquainted with the topography of the country could have attempted to pass over that space without being drowned in making the attempt. Yet those acquainted with the country could do it safely by threading their way through the waters, on the ridges and high grounds. How was the distance passed over by Clark and his men? The journal kept by one of the officers, who was not in the secret, says they met duck hunters who conducted them to the sugar camp, then to Warrior's Island, and thence to the high grounds on which Vincennes stands.²⁴ Who were these duck hunters? Simply guides that had been furnished through the influence of

²³ See Clark's journals.

²⁴ Journal of Major Bowman.

Gibault. This is perfectly clear in my mind, and I think, will be equally so to any impartial person. When they arrived on the high grounds in view of the fort, Clark mounted his men on horses and marched and countermarched to create the impression he had a force superior to what he actually had.²⁵ Where did he get the horses upon which he thus mounted his men? They marched on foot and brought no horses with them. The answer is the horses were furnished by the inhabitants of Vincennes through the influence of their pastor, Father Gibault. And the half famished troops who had taken no nourishment for two days, when they arrived, were fed and cared for by the inhabitants. What caused them to thus receive and treat armed strangers coming in their midst? The same answer is inevitable. It was the influence of Father Gibault. It is well known the inhabitants acquainted Clark with the strength of the garrison in the fort, their scarcity of supplies and the munitions of war; and that supplies and munitions and reinforcements were daily expected to arrive and that the attack on the fort should be made the same night he arrived. It is also well known that the inhabitants and the mission Indians assisted in the attack on the fort. Three-fourths of the men who took part in the attack on Fort Sackville, and compelled its surrender, were Catholics and the parishioners of Father Gibault. Who was it that caused them to do this? It was Father Pierre Gibault, the same man who had gained them all over in a body to the American cause and administered to them the oath of allegiance the year before. In view of all these facts, let me ask who was the real hero that planned and accomplished the surrender of Fort Sackville and thereby acquired for the United States the entire North West? The same answer must be given as was given in the case of the bloodless capture of Kaskaskia. It was none other than Father Pierre Gibault, the patriotic priest of the West. He was by far the ablest man in the country at the time, and his entire career shows he was a man of magnetic qualities, and that he had acquired and exercised an immense influence over his fellow men. He was the only one who was known to the people in all sections of the country, and who possessed their entire confidence. Without his aid and influence, the force of Clark before Kaskaskia, in July, 1778, would have been wiped out of existence, and the campaign would have been accredited the foolhardy attempt of a madman. Without the same controlling influence, the expedition against Fort

²⁵ Clark was a master of stratagem, would it be called? Many of his acts would now I think be called (on the streets, of course,) bluffing, but he "made good."

Sackville would never have been undertaken, and the English would have still retained possession of the key of the North West territory. Without his sagacity, knowledge and influence the expedition would never have been a success, but would have ended in failure. In view of all these facts and circumstances, I claim that Father Pierre Gibault was the real and true hero to whom the United States are indebted for the acquisition of the North West Territory. This grand old man labored for the good of others all his life. As Father Lambig says the early missionaries labored for the good of the cause and left everything to God. So with Father Gibault. He labored for the good of the cause he espoused whatever it was, and never thought of self or vain glory. Great praise for his services have ever been awarded him, but never the full measure. Those who knew the real facts and were able to relate them, never did so, until after the real hero was in his grave; and then with selfish pride passed over, or partly shaded the leading and controlling part he had taken in these grand enterprises.

But notwithstanding his valuable services to the country, he was never in any manner rewarded for them. In 1790, after a life of toil and struggle, he resided in poverty and destitution at Cahokia, Illinois. In that year he petitioned Governor St. Clair for the grant of a few acres of land near that place for a home to shelter him in his old age. The land petitioned for had been church property granted by the French when they possessed the country, and was certainly within the protection of the treaty stipulations concerning such grants. Governor St. Clair gave his testimony to the valuable services rendered the country by Father Gibault, and recommended the grant. But the grant was never actually made,²⁸ and the last years of the life of this distinguished and able man were passed in suffering and poverty. After an active life spent by this learned man for the benefit of his fellow men and his country he had nothing to show for it in the way of the goods of this world, not even a home that he could call his own. He could truly say "the birds of the air have nests and the foxes holes, but I have no place to lay my head."

He afterwards removed to New Madrid, and, according to Mr. Shea, in his valuable history of the church, died and was buried there in 1804. But I am informed in a letter received from L. W. Ferland, the present pastor of the Church of the Immaculate Conception at

²⁸ This particular grant was not made, but see Note 14.

Kaskaskia, Illinois, that shortly before his death he returned to Canada, and died and was buried there, and that he hopes in a short time to be able to go and visit his grave.²⁷

(History of St. Francis Xavier Cathedral, pp. 98-108.)

JOSEPH J. THOMPSON.

Chicago.

²⁷ This statement has never been verified. Father Gibault's last resting place has not been certainly determined.

THE MISSOURI CENTENARY

“Going forth, teach ye all nations.” Matthew, XXVIII, 19.

It is characteristic of the religion which Jesus Christ established on earth that it sought from the very beginning to spread itself from land to land, that it set no limit of territory or nation beyond which its message was **not** to be delivered. The pagan religions of the ancient world made no attempt to secure adherents, to win over individuals, much less entire nations to their doctrinal beliefs and practices. But with Christianity it was quite the opposite. Here was a religion, a creed, a system of doctrinal truths stamped at its very birth with what we call a missionary spirit, with a spirit of propaganda that would urge the ministers of this creed to carry its teachings to the uttermost ends of the earth at the cost of extreme bodily hardship and privation and with the loss even of life itself. So it was that the men who first took up the diffusion of the Gospel message were called Apostles, namely men sent forth, despatched, commissioned to bring to whomsoever they could reach the infinitely precious treasure of divine Faith. From Christ, then, its Founder and the Redeemer of us all, did Christianity receive the impress of its missionary spirit, on that memorable occasion, a great, if not the greatest turning-point in history, when He commissioned His apostles to go forth and teach all nations. I call Christ's commission to His apostles to teach all nations a turning-point in human history, because from that day forth a new agency was added to the other forces and agencies that were recognized as shaping the history of the world. In the process by which humankind has lifted itself at any time or in any country from the low levels of savagery to that state of social development which we are accustomed to describe as civilization, certain factors were recognized to be at work—education, culture, science, the arts, commerce and trade. To these were now to be added another—religion. It was religion, the religion of Christ, that was to write the first chapter in the history of the great nations of the modern world. The pioneers of the cross were also to be the pioneers of civilization and culture. Benedict, Boniface, Patrick, Augustine not only carried the blessings of the Faith to the races which look back to them as their spiritual progenitors in Christ; they likewise first lit the torch of civilization

*Sermon of Rev. Gilbert J. Garraghan, S. J., at St. Francis Xavier's Church, St. Louis University, on Monday, October 10th.

and culture where all was darkness before and blazed the path along which succeeding generations found their way to ever ascending heights of social, economic and cultural development. It came to be true what a brilliant writer has tersely declared "Europe was the Faith and the Faith was Europe." And so, to repeat once more what will bear repetition many times, so great is the volume of truth which it contains, no words ever uttered have done more to promote true civilization and culture in the modern world than the words uttered by Jesus Christ our Lord when He commissioned His Apostles to convert the nations of the earth, "Going forth, teach ye all nations, baptizing them in the name of the Father and the Son and the Holy Ghost." Those words have made history century by century and they are making history today. The missionary-spirit which they sanction and even ordain as a sacred duty imposed on the ministers of Christ has brought it about that the Church of Christ stands at the threshold of the history of every one of the great nations of Europe, shaping that history from the beginning and moulding it to the thing which it is today.

As it was with the Old World, so it has been with the New. At no period in the history of the Church has the missionary spirit been more strikingly in evidence, at no period has it found a more magnificent field for the exercise of its energies than during the centuries that witnessed the discovery and exploration of the New World. The part the missionary has played in the great drama of American discovery and exploration will ever remain one of the acknowledged glories of the Church that sent them forth. There is, we may admit, a touch of exaggeration in the words of the historian Bancroft, "Not a cape was turned, not a river entered, but a Jesuit led the way." None the less are the words a legitimate rhetorical turn of speech to express what is an undoubted truth. If the missionary was not in every instance in the van of the explorer, he was at all events generally at his side. No great path-finding expedition, the romance of which lights up the opening scenes of American history, but Catholic missionaries will be found in it side by side with the soldiery of Spain or France. Coronado, De Soto, De La Salle—in their adventurous marches across American soil, the figure of the missionary-priest lends distinction to enterprises which without his presence might have easily been nothing more than the merest quests for glittering gold or political power. If we seek still further illustrations of the direct and shaping hand which the missionary has had in the making of early American history, we shall find it within the limits of our own commonwealth of Missouri.

It is a hundred years since President Monroe, after an historic struggle, the final issue of which hung in the balance until the period of the Civil War, signed the proclamation admitting Missouri into the Union. We look back, therefore, today on a hundred years of statehood. They have been years fruitful beyond measure in all that makes for material growth and prosperity, for economic development, for intellectual advance. We are proud, as Missourians, to know that the sons and daughters of the state through a century of years have built up a commonwealth that has not stood alone in isolated grandeur but has contributed in a measure, steady and large, to the growth of American national life. And Missouri has contributed so largely to the growth of American national well-being precisely because it has compassed the well-being of its own citizens. The superabundant riches that lie within easy reach in soil and climate, in forest and stream, these it has capitalized, these it has made the solid base on which the commonwealth on its material side has risen to greatness. With physical well-being has come education and culture and the finer things of the spirit—in all of which Missourians hold no backward place.

On an occasion such as the present retrospection is the proper attitude to take. The story of the past seeks to be retold, the memory, the imagination are curious to follow the steps by which our century-old commonwealth came up from the primeval wilderness to the towering heights of peace, plenty and social prosperity on which she stands today. But time permits of no extended historical survey—an episode here and there from the mighty epic of Missouri history is all that may be attempted. And here we shall do well to point out that the history of our commonwealth did not begin with 1821. Before there was a state of Missouri, there was a territorial Missouri and a colonial Missouri; and it was during the latter stages of growth that the solid foundations of the commonwealth were laid. The history of Missouri that merits more than any other to be ranked as standard and classic ends with the admission of the state into the Union—not an accident, or a paradox, but a frank recognition of the fact that the complete story of Missouri's greatness carries one far to the rear of its initial year of statehood. Here, in colonial Missouri, in Missouri of the French and Spanish regimes, we find perhaps more so than at later periods the poetry and romance that sometimes hang like a halo over historical beginnings—and here, too, we find trailing paths through the wilderness and breaking historical ground the spirit which we have already indicated as one of the

great history-making agencies in the modern world,—the missionary-spirit of Christianity.

The very first incident in Missouri history centers around the symbol of Christianity, the cross of Christ. When Fernando De Soto, Spanish conquistador, came up from Tampa Bay in 1541 with his soldiers of fortune, his great adventure led him as far north as New Madrid which is just within the south line of Missouri. Here, in pleasant rustic bowers which the Indians fashioned for their unexpected guests, the Spaniards found rest after the fatigues of the march. And as they tarried thus in their delightful stopping-place, an Indian chief came to De Soto and said, "Sire, you and your men are of greater prowess than we: so must your God be of greater might than ours. Beg Him, therefore, to send us rain, for our corn is parched and great peril there is that we lose it all." De Soto, having a mind to do as the Indian had asked, called the chief carpenter, Francisco the Genoese and bade him hew down a tree in the near-by forest, the tallest and largest he could find, and make out of it a cross. And Francisco did as he was bidden, felling a huge cypress of such weight that a hundred men together could scarce lift it from the ground. Then out of the cypress he fashioned a mammoth cross which was set upon a hill or rather Indian mound that overlooked the Spanish camp. And on the morrow, at De Soto's word a great procession was formed of fully a thousand persons, Indians mingling with the Spaniards and the chief walking beside De Soto. The friars chanted the litanies and the soldiers made answer thereto. And when the procession arrived before the cross, each and every one approached it devoutly, bent the knee before it and kissed it in token of reverence to the symbol of man's redemption. The *Te Deum* was sung and the ceremony was over. During the night that followed came a great copious downpour of rain. The delighted Indians hastened to express their gratitude to De Soto, but he made answer that their thanks were due not to him but to Almighty God, Creator of heaven and earth, who was wont to bestow such mercies on men.

This, then, is the first incident of which we have any record as having taken place on Missouri soil. The curtain of time, as it begins to rise above the stage of Missouri history, discloses a cross and a religious procession of soldiers and friars and a picturesque ceremony of respect and veneration paid by these to the accepted symbol of Christianity. Do we realize what tremendous significance lies in the fact that Missouri history begins with an expression of Christian faith? And do we realize what meaning lies in the circumstance that here, at the threshold of our commonwealth's recorded

story, stands the missionary-friar, come from overseas with a mandate to teach the pagan nations of the New World and baptize them into the Church of Christ? At all events, it lends immeasurable dignity and distinction to Missouri history that it made a beginning not with some deed of military daring or commercial enterprise or political scheming, but with a solemn and worshipful raising on high of the cross of Christ.

De Soto's planting of the Cross on Missouri soil took place three hundred and eighty years ago. One hundred and thirty-two years later, two white men pass down the Mississippi in their canoe, the first Europeans, as far as we have record, to skirt the entire-eastern border of our state. One of the two is Louis Joliet and the other is James Marquette, Missionary-priest of the Society of Jesus. For Marquette it was not merely the hope of exploring the great waterway to its outlet that led him on the perilous adventure. He hoped also to bear tidings of the Faith to the hapless redmen that pitched their wigwams along its banks—again the missionary spirit making contribution to the pioneer history of the West. Within a few years of Joliet and Marquette's discovery of and voyage down the Mississippi appeared their maps illustrating the historic expedition—and on these maps are found for the first time in the geography of the day the names Missouri, Kansas and Osage. In a very literal sense these two enterprising Frenchmen put Missouri on the map.

Twenty-five years later than the historic days during which Joliet and Marquette gazed upon the prairies and hillsides of Missouri that lay on their right as they made descent of the broad Mississippi occurred the first recorded incident in the history of St. Louis. And, marvelous thing indeed, this incident was also an expression of Christian faith. In the December of 1698, three priests, Fathers Montigny, Davion and St. Cosme, came down from Canada to set up mission posts among the Indians of the Mississippi Valley. Descending the Mississippi to a point opposite the village of the Tamaroa, they landed from their canoes on the west bank of the river. Here, then, they tarried a while on ground that is now within the city-limits of St. Louis; and here on December 8th, 1698, festival of the Immaculate Conception of the Virgin Mother of God, all three priests celebrated Mass. No earlier event than this is identified with the ground on which the metropolis of Missouri was to rise in later years. The first page in the written history of St. Louis tells of the arrival on its site of three Catholic missionaries and the celebration by them along the river bank, somewhere within the

limits of the future city, of the supreme and central act of Christian worship. Did any locality ever emerge from prehistoric darkness under auspices more sacred or receive at its first contact with civilized folk a more certain dedication to the service which is supreme to every other service to which man may devote himself, the service of Almighty God? Let us treasure in our memories this inaugural incident in St. Louis history—and the time of it we may easily recall for it occurred precisely two hundred and twenty-two years ago last December 8th.

Once again the missionary-spirit is to be credited with a notable piece of history making—for the Christian ministers who officiated on the site of St. Louis, December 8th, 1698, had come to plant the seeds of the Faith along the great central waterway of the Middle West. Before they had left the confines of what is now Missouri, these adventurous clerical pioneers set up a cross as De Soto had done before them on the river-bank; and the words in which St. Cosme, one of their number, reports the incident, reveals the spirit in which their enterprise was conceived. "God grant that this cross, which has never yet been known in this place, may triumph here and that our Lord may abundantly spread the work of His Holy Passion, so that all these savages may know and serve Him."

Not more than a year or two had slipped by since St. Cosme and his companion priests came up to the site of St. Louis, when only a few miles south of their camping place arose the first white settlement in the history of Missouri. Its site, so far as can be determined from very inadequate data, was on the north bank of the river Des Peres, near or at its mouth, at a point consequently well within the city limits of St. Louis. Hither came in 1700 the Kaskaskia Indians, accompanied by their Jesuit pastors; hither also came the Tamaroa Indians, likewise accompanied by their Jesuit pastors; and hither, too, came from the east bank of the Mississippi very many French habitants to live side by side with the children of the soil. So it came to pass that a French-Indian village grew up in the wilderness, the earliest within the limits of the state, with Catholic clergyman to minister to its spiritual needs. Time has dealt roughly with this pioneer Missouri settlement. Scarcely anything more substantial of it has remained in human record or tradition than a faint memory enshrined in the name of the River Des Peres, the Father's River, along the banks of which it one time nestled. But the existence at least of such a settlement at the time and place we have indicated, is established beyond all doubt; and it is pleasant to

recall that this French-Indian village of over two centuries ago was a sort of first St. Louis established some sixty years before Laclède and Chouteau laid out the later St. Louis on a neighboring site. Needless to say, the missionary spirit was very much in evidence at the River Des Peres; the priests that labored there were men of education and culture who had dedicated their lives to the conversion and spiritual care of the redmen of the American wilds. It is only now that history begins to render a belated testimony of veneration and respect to these devoted men, the first resident clergymen that Missouri ever knew.

But we are engaged in only the merest casual survey of the share which the missionary-spirit has had in Missouri beginnings. Time does not permit us to outline the picture in its fulness, much less to fill it out with all its wealth and variety of detail. It shall be enough if on this occasion we begin to realize the broad truth that some of the brightest and most inspiring pages in early Missouri history tell the story of men who left comfortable homes and circumstances in Europe to come to what in their day was a trackless and forbidding wilderness in order that they might execute according to the measure of their strength the mandate of Christ to his apostles to teach all nations. The first clergymen to exercise the ministry in St. Louis, Kansas City and St. Joseph, the three leading cities of the state, were missionary-priests who had dedicated their lives to apostolic work among the Indians. The most elaborate, systematic and, on the whole, successful effort ever made for the conversion to christianity and subsequent civilizing of the Indians of the Northwest, had its origin in St. Louis, and from there as its pivotal centre, was maintained through many years. The story of Father De Smet and his missionary expedition to Oregon and the Pacific Coast will live forever as an element of color and romance in the pioneer history of the Far West. The figure of De Smet is an arresting one as imagination pictures the many striking figures that crowd the stage of early Missouri history. He counted as personal friends leading personalities of his day, from Senator Benton and John McLaughlin, the Father of Oregon, to Generals Harney and Sherman; but every advantage or influence he could command was as nothing unless it converged on his dominating interest in life, which was to promote the economic and religious welfare of the Indian. For the Indian's sake he blazed a missionary trail that stretched from his headquarters at the old St. Louis University on Washington Avenue across the Great Plains to the head waters of the Columbia and thence to the shores of Puget Sound. Thanks to his missionary zeal, Missouri found

itself to be something more than a sort of purveyor-in-chief to the great West of explorers, traders, trappers and adventurous pioneers. The state became as a beacon light of Gospel truth to the Indian tribes in their native habitats beyond the Rocky Mountains; and the glory of their spiritual conquest to Christ through his missionary zeal and that of his associates, is reflected on the commonwealth of which it was the cherished privilege of Father De Smet to call himself a citizen.

As in other respects, so in the field of education, Missouri owes to the missionary-spirit a tremendous debt. The earliest educational ventures in the state, after the eighteenth-century schools of the Catholic-lay-teachers, Jean Baptiste Trudeau and Madame Rigoche, were made by men and women who had come from overseas to accept hardships and privation in the new world that they might dispense to white and Indian alike the lessons of christian morality and faith. The first free school in Missouri was opened by Mother Duchesne at St. Charles in 1818. The first school for Indian boys west of the Mississippi was established in 1824 at Florissant by Father Van Quickenborne. There also, a year later, was opened by Mother Duchesne the first school for Indian girls in the West. The first academy and college in St. Louis was founded in 1818 by Bishop Du Bourg, the missionary priests who had come with him from Europe being its first professors. The first University west of the Mississippi dates from 1832, when St. Louis College, then under Jesuit management was raised by act of the Missouri Legislature to the rank of a University. The Society of Jesus, which has conducted St. Louis University as an institution of post-graduate instruction through almost ninety years, was established in Missouri primarily as a missionary body, with the conversion and civilization of the Indians of the West as its principal field of work. So it is that the mandate of Christ to his Church to teach all nations has been productive of the most far-reaching results in every age and in every land, including our own and particularly in that portion of it which we cherish as the Commonwealth of Missouri.

This is indeed an occasion full of inspiration for us all, if we but catch the true perspective of Missouri history and are content with no narrow or provincial view-point from which to survey its complex and many sided content, Missouri history is no simple, homogeneous product of historic forces. Rather is it a highly variegated fabric woven of many diverse threads which only the eye of the patient and studious will come to differentiate. Yet may we call it the net result of three distinct manifestations of the human spirit, of three

widely different phases of the energies of man. How the political spirit has worked to give Missouri history tone and color and character of its own is plainly written on the surface of events. We have only to think of the tense political feeling engendered by the issue of slavery and the consequent shadows of disunion and civil war that overhung the commonwealth from its birth. The commercial spirit has vast achievement to its credit. We have only to think of the trappers and traders of the pioneer period or of the great fur trading companies whose business, spreading out from St. Louis by stream and forest made contact with the farthest reaches of the west and laid the foundation of the wealth which Missouri boasts in commerce and trade. But the political spirit and the commercial spirit did not between them achieve the full extent of Missouri's greatness. There was needed for the complete expression of what Missouri was to stand for in the galaxy of American commonwealths still another spirit, the spirit of the missionary and apostle of Christ. This spirit it is which throws a halo not of this world around Missouri beginnings, consecrating them as mere politics or commerce could never do and lending them depth and spiritual significance. And so the historic figures in which the spirit was embodied, let us bless their names, and cherish their memories for the example they have left us of dedication to the service of Christ the King and of loyal pursuit of the higher things of life. The friars of De Soto's party that chanted the Te Deum at the historic raising of the cross, the first glorious incident in Missouri history; the black gowned hunters of souls that voyaged down the Mississippi centuries ago or celebrated the most solemn rite of Christianity in the wilderness that once overlay the site of our fair city of St. Louis; the redoubtable De Smet, spanning half the continent and that a trackless waste in his pursuit of souls; to these and their associates and all others who in the role of missionaries have identified themselves with the opening chapters of Missouri's history, we tender today an eager tribute of gratitude and respect. Going forth in response to the mandate of Christ, their King, they were minded to teach the nations they found sitting in darkness and the valley of the shadow of death. May the memory of them never perish from this land which felt the hallowed touch of their footsteps—and may the sons and daughters of Missouri conceive a higher esteem and deeper affection for their beloved commonwealth because of these devoted missionaries of the cross who, building better than they knew, laid the first foundation stones in the fabric of Missouri history.

WAR WELFARE WORK

DOMESTIC SECRETARIAL SERVICE

The following very interesting account of welfare work was written by James F. O'Connor, who served as a Knights of Columbus secretary at Camp Funston for more than a year. The reader will at once be struck with the highly intelligent outlook indicated by the letter. O'Connor, like most of the mature, well-informed men who accepted secretarial service with the Knights of Columbus, saw with the mind as clearly as with the eye. Like all the secretaries, too, he had an appreciation of the mental requirements. Able to see the humorous side of every event or incident he was capable of communicating a similar spirit to those whose welfare was being sought. It would be difficult to find a more readable account of war welfare work than this letter from James F. O'Connor, written at a time when his life was despaired of, and chiefly upon a bed of pain. Fortunately the writer has survived, let us hope for many years of useful work.

My assignment found me always with units in which there were far less than the average percentage of Catholics, but from first to last I enjoyed happy, intimate relations with *all* the enlisted men and received every acceptable courtesy from their officers. Of course our activities were chiefly with the enlisted men and their freedom and easy comfort in our "huts" was not to be lessened by the presence of their officers save on brief business calls. I remember one exception to this practice: Major General Lutz Wahl, Commanding the Seventh Division, was an interested, understanding friend and he frequently dropped in on "Casey" in our No. 1 House. He was especially interested in educational matters at that time and to the last hoped that we would have charge of the Army Schools. His manner of speaking to me about the soldiers always pleased me. He would say: "Well, O'Connor, I guess we will send some of your boys away tomorrow." Or (when it was rumored the Division was going to the Border): "O'Connor, will you go with your boys to Mexico?"—On which occasion I replied, "If permitted I will go with 'em to a hotter place than that." It was his speaking of them as "*your* boys" that showed his understanding. He knew I loved them and I knew he did too. It was in General Wahl's period of command that the R. O. T. C. came to our camp from several states for a summer training course. Most of these school boys in uniform were earnest, ambitious lads, keen with military spirit, but of course there were some who came for a lark—and soon fell out. I overheard one of these latter rebuking another for

saluting a K. of C. secretary. "You don't salute those fellows, they're only Welfare men." A veteran (of three years!) passing by, rode him thusly: "Say you—(censored)—we and all our officers salute them; who in h—ll do you think you are?"

The Mass in our house was always impressive and edifying, and the brief sermons and the prayers for dead comrades were unusual and touching. Regarding the Mass: I liked to have a couple of the men act as servers, and there were some who did it with the reverent ease of seminarians. Most of the time I did the serving, however, though there was a captain who wished the privilege, but who, because of duty, was generally late and who looked reproaches at me for beating him to it. I had to be careful, in summer, to cut the candles in lengths of two or three inches. If set up in a greater length the heat (110°, and more sometimes) would melt them to droop over the candle sticks and set the altar afire. At the same altar in winter (10° below) I have opened my blouse and shirt to melt against my breast the ice in the cruet, for the ablutions. As you know the Mass was the only public religious exercise of our camp activities, and so truly did we live up to our slogan, "Everybody Welcome," that some non-Catholic recruits were a long while in camp before they knew that we were Catholics and then they would tell us what awful things they had believed of us. One of our secretaries—he is sheriff in a western state—was not aware of the absolute ignorance of and prejudice against Catholics which prevails in some places not yet reached by the Extension Society. A group of four recruits came from one of these districts and one of the four fairly lived in our No. 1 House in every free hour. He was only a boy and he was *always* hungry, and the meals, generous as they were, didn't come often enough for him. I had given him some candy one evening after listening for a while to his boyish, friendly talk, when he turned to the elderly secretary near me and proceeded to give old gentleman his unexpurgated opinion of Catholics. As the young fellow went on Mr. Secretary's grey hair seemed to stand, his eyes to be leaving their sockets, while he sputtered and struggled for words to express his amazement, horror and rage. The old man I think never forgave me for my behavior then. My uncontrollable laughter, however, startled him and the boy into an escape from a dangerous situation. The secretary could see nothing but an insult to us both and I had difficulty in showing him that the work of our Order had received a test and a compliment. The boy had received from us all the comforts he had known in the army, and we had not proselytized, had not spoken of our religion to him. The story spread about and seemed to impress the officers, non-Catholics, as they were. The General asked

me for it: "O'Connor, I hear you have another good one, tell me!" He saw the incident as I did. The young lad of course was afterwards in a better attitude toward Catholics. In line with this I was many times questioned about one particular matter, and what a thrill I felt on these occasions! There would always be about the same introduction. A soldier would come to me saying: "Sir" or "Mr. O'Connor, may I speak to you privately about something?" Of course I had many such conferences about sickness at home or other troubles, but these were different. Sitting down with me in office or library or elsewhere the man would say, "What can I do to become a Catholic?" The rest was easy—and beautiful. Every such man was faithful (in most cases I was his sponsor at baptism afterwards), and it was most edifying to see them devoting much of their free time to the chaplain's instructions or in some corner apart digging into "The Faith of Our Fathers," the Catechism and other books we gave them.

One day I was sponsor for an old time Sergeant and was to be best man at his marriage next day. Both Sacraments were administered, as was his First Communion, in the tiny Sanctuary adjoining our hall. The bride was coming alone to camp from Michigan and the grey haired secretary was to be bridesmaid, proxy for some girl in Grand Rapids. I asked him to wear a veil but he refused—profanely. The afternoon before the marriage I scouted the country for miles in the old Ford looking for flowers for the nuptial altar, and if you ever looked for August flowers in rural Kansas you will believe my search was long. I finally found a country parish whose pastor had a garden. The priest was absent, but I honied his housekeeper into letting me take all I could find and the little altar looked very sweet for the First Communion and the marriage.

One of my godsons was the champion heavyweight boxer of the outfit. When he came to me for a private talk I supposed it was in regard to a ring contest we had scheduled, but it was the other happy beginning: "Mr. O'Connor, I would like to become a Catholic." There was something unusual in this case for the big fellow was from my own state of Illinois, and his sister—they were orphans—had come to live in a village near camp. I was asked to supply the reading matter in duplicate and they were baptized together. Here was another thing in this case which gave me pleasant thought: The big boxer had for his buddy—and they were inseparable—a soldier as big as himself, who had his own religious belief, not a Catholic, yet when big Bill M. came on certain afternoons for instruction, buddy would sit somewhere near the chaplain's room, patiently waiting an hour each time for Bill to come out when they would go rollocking and

rough housing away together. He knew what Bill was doing, what Bill was going to do, and it wasn't at all what buddy believed in, *but* it was a matter of religion, of conscience; it was Bill's business, not to be scoffed at, not to be argued about. Many times during the weeks of instruction I observed him and thought how fine it would be if some of our more cultured friends could be so fair, so unselfish towards those they profess to esteem.

The last of the boys whom I sponsored in baptisms was a fine, clean man whose name spoke of Scotland. By that time I was almost ready to leave camp, all other welfare men having gone a month before and I remaining only for the formal transfer of most of our property and salvaging the small remainder. The priest who instructed him had me take him to a country church for the ceremony and neophyte and sponsor made a cold journey, for it was 12° below. This was the last use I ever made of "Casey's Car," and I thought it a fine finish. By the way, Casey's car was also always the soldiers' car. Whether it was our (very) ordinary car or our light truck it never passed a walking soldier if he cared for a ride. I've had eight or ten of the boys in and on the car between camp and Fort or Range and all secretaries were advised of the rule.

I cannot speak of these days in camp without referring to the biggest K. of C. secretary I have known. He was big in body—a lean old cavalry man of other days—big in heart and big in achievement. He was the first secretary in Camp Funston, saw the beginning of its construction, selected the sites and contracted for the building of our various Houses and saw the first soldiers arrive for training. The reservations of Camp Funston and Fort Riley, with the Ranges and such locations as Remount Station, Isolation Camp, etc., enclosed magnificent distances, and when he was secretary in charge—first general secretary in fact—he made those distances afoot. In heat and in cold he went on his way, hunting for some one, perhaps one whose mother had written to "Casey" because she didn't hear from her boy, finding him after miles of weary going among thirty thousand or more boys, and always, sooner or later, establishing "contact" with the loved ones. Casey had no car in those days and the roads and trails were rough. He it was who had a large cooking range donated by a K. of C. council and in our No. 1 House supplied coffee and food to the soldiers, who by coming to Holy Communion missed their morning mess. The men who afterwards returned to Funston for discharge invariably looked for and inquired about "the big man who used to be in charge here." And in those early days he largely financed his own noble activities. As last general secretary I had the privilege, when

all other secretaries had gone, of having him, then a civilian employe in the army, a guest in the first house he had built there, and in some bitter cold mornings when we passed up the distant mess we made our coffee on the range on which he had prepared the breakfast of so many Communicants. From first to last he expressed love in terms of service and by splendid example led and inspired us, his co-workers. He is Past Grand Knight of Topeka (Kansas) Council, James J. Lannan, of that city. (Alas! since I wrote the above I have had sad tidings. Big Jim Lannan died suddenly in Camp Funston just when the occupying division was about to abandon that field of his great work. Peace to his big soul.)

I wonder if the Catholic Chaplains have told any considerable part of their noble work? It was my great good fortune to be intimately acquainted with many of them, as Monsignor Foley, who visited us regularly can testify. On one occasion one of our secretaries, Steve O'Rourke, who was athletic director for us in Funston and Fort Riley, came down from the Fort with a priest and seeking me out said: "Jim, I want you to meet our new chaplain." I turned and at once Steve was amazed to see us embracing each other—to hear me making glad noises! It was Father Sidney Morrison of my own (Marquette) council in Chicago. His coming was a joyful surprise, and though he couldn't spend much time in the camp I saw him occasionally at the Fort and he was most helpful to me and to our work besides filling his own large duties so successfully. Another priest who should be named in Illinois' record of chaplains' activities is Father (Captain) L. A. Falley, S. J., of the 6th Inf. (th Div., U. S. A. He is in Chicago now I believe. The Knights of Columbus owe him great praise and thanks for the help he gave them. Belonging to the regular forces he had the finest understanding of the men and both abroad and in camp here was a wonder-worker in getting backsliders and old hard cases back to the line of duty. He had no hours for working, but twenty-four to the day, and the tougher the case the better he liked it, and the better the case liked him after they got together. I know, because some of these same cases talked to me before and after going to Father Falley. Come to think of it, most often they didn't go to him, he went to them—and always brought them back.

Some recollections of our associates in Welfare work occur to me. First in my mind shall always be the representatives of the American Library Association. In the welfare activities in and near Camp Funston the Knights of Columbus, outside of their own personnel, had no such active helpers, no such loyal, thoughtful assistants. They were all non-Catholics, but besides their liberality in supplying books

and periodicals they daily demonstrated their real friendship. In time of need—as of a car or a driver, of coal, of ice, of anything—we seldom asked them for accommodation; they anticipated the request and offered themselves and what they had for our use. Especially in my lonely days of winding up affairs, when the government had taken over nearly everything, including the fine library, the men of the A. L. A., now employes of the government, gave me every possible help. At one time, too, Mr. Henke was an Editor of “The Funstonian” and wrote some kind things about the Knights’ activities. He was given to teasing a couple of “Y” men, and also the head of the Jewish Welfare Board,—the latter a fussy little doctor of psychology. At one time the J. W. B.’s funds were running low (so the doctor told us) and Mr. Henke took the occasion to inform him (not in our presence) that we were getting a new limousine car besides ordering creature comforts for the soldiers on an unheard of big scale. In the dark of night I passed along the street close to the veranda of the J. W. B., and overheard part of a conversation between J. W. B. and a “Y” man. The little doctor said with a groan: “My God! these K. of C.’s have money to burn!” The “Y” man replied (groan No. 2), “Yes,—and they burn it!” This same psychologist amused me on another occasion. He and one of our secretaries on the way to mess passed the building where I stood at a window. The sun was blazing, the mercury far above the hundred mark. All at once we heard a bugle sound the first note of the Retreat. The Jewish doctor—a small man—made a leap of fully ten feet to the shade of our building, our less careful Irish secretary stiffened where he stood in the sun, and both stood at attention and salute during the call and the anthem, but the Jewish psychologist had made himself comparatively comfortable. This same doctor, temporarily deprived of his assistant one week, asked if one of us would accompany him to Fort Riley to aid in his weekly distribution of cakes to the sick soldiers there. We knew how many patients were in the hospitals then and spoke of what we would have to take. The doctor discounted that number by those he calculated would be too ill to eat cakes—which was all right—perhaps. When, however, he further reduced his total by the number in the venereal section, saying they “would give nothing to such miserable menaces to society” he was informed that Casey was off him on such a stern visitation, and the doctor lacked our company. We were in close and agreeable contact at all times with the Red Cross representatives, who welcomed the class of troubles which properly we sent to them. From the beginning to the end of activities in Funston there was never any friction between the Knights and the other welfare organizations.

I must, however, say that with a few fine and notable exceptions the Y. M. C. A. personnel suffered by comparison with any other secretaries. Nearly always our programs were prearranged for different hours in the various welfare houses, so that the boys, if they wished, could attend more than one in the same evening. The fact remains that the boys were in our buildings more of the time and in vastly greater numbers than anywhere else excepting their barracks. I was always up at six o'clock and very soon thereafter they would begin to appear on some errand and at that hour usually in a hurry. Then at eleven at night or such hour as the camp regulations at various times required, some would have to be urged, with apologies, homeward. The cordiality of the "goodnights" of a bunch of fine, appreciative fellows sent one to bed happy, however tired. As a matter of fact I seldom if ever went to bed then. First a shower (this not always in very cold weather!), then into pyjamas and then an hour of reading or writing. It was one's only hour to lounge. Even that hour was frequently taken up, never unpleasantly, by a visit from some officer who, after the enlisted men were gone, came in to talk and smoke. One of these, the senior medical officer of the outfit at the time, a reserved middle-aged man, visited me near midnight several times—and talked to me of his plans for the future. After long years of service he was about to leave the service in which he had won high honors. While he would say little of these he told me before we parted that he had been honored at one time in a manner, the evidence of which he prized above all military prizes. He wished me to see his treasure and it was—a letter from a Sister Superior in behalf of her community eloquently voicing the gratitude, the high regard and the promise of daily remembrance of the Sisters for extraordinary help and kindness from him during some weeks in the great war. That was *his* cherished decoration and he concluded his story of *their* sacrifices and *their* devotion rather than of his work by saying: "God knows those Sisters helped me far more than I was able to help them." The little Welsh Lieut.-Colonel after twenty years of service has gone from the army. Wherever he may have made his home of this I am sure: no attack on Catholic Sisterhoods will pass him unchallenged. I firmly believe from what I have heard from enlisted men and from officers that the measure of understanding and respect of Catholic belief and practice by non-Catholic service men has not yet been given expression. If there is one conviction larger than others in what I have learned from our work it is the conviction that in no land and at no time were there ever servicemen the equals in conduct and character of the

trained United States service men. I do not speak of undisciplined troops, but I have been with the men of several divisions and I have marveled and have gloried in their steadiness, cleanliness and cheerful devotion. They are intelligent and observing and they return confidence for trust, in fact they are generous in all their reciprocation. Let me give you a single view illustration. At one time a number of simultaneous misfortunes, deaths or illnesses in their families and other peremptory calls took the other secretaries out of camp and left me absolutely alone in headquarters for a week. Though I was up at five, to clean up the House before six, I hardly ever sat at my desk until night and then—this is the story: I had moving pictures five nights of the week, the performance lasting seventy-five minutes. Our pictures—the newest and best to be had—were very popular. My office was in a corner at the rear of the house. When the picture play began the house was dark and all other amusements were suspended. I sat in that office with the door closed because of the light, trying to get up official records and correspondence while more than five hundred husky lads were crowded on folding chairs and benches in the hall. I couldn't see them and they knew I was not in the hall, but they were in perfect order, making less noise than a box party Grand opera, save when something comic would elicit their laughter. Incidentally that same crowd needed few sub titles to explain a picture. It was a brainy, critical body, and because Casey trusted them and told them the Huts and everything in them were their own they preserved order without orders and themselves maintained the decency (but oh the jolly, joyous decency) of Casey's House. I am frank to say they were not so trusted in some other Houses and sometimes they reached, normally I think, to apparent distrust. Another thing: I never saw a crap game attempted in one of our Houses, though I expect many will not believe that statement. Many—most of these men were rough and hard boiled, but all were decent.

Let me tell you of the closing days of our activities. I had seen my Department Director in October (1919) in St. Louis, and I was prepared for what was probably coming. Nevertheless the order for closing down and directing the secretaries (excepting myself) to leave camp, came by telegraph and was, though expected, a heavy blow. In a day or two I was saying goodbye to a few noble, dear pals, and began the tedious process of inventorying, checking, with property officers and settling differences of interpretation of the status with subordinate officers assigned to transact the government business. Then for more than three weeks I was left to await the unwinding

of official red tape. Those three weeks were almost unbearable. The weather was glorious, I had nothing to do. I might have been out riding or walking in the hills about, but I dare not leave the house lest at any hour a particular Colonel or a more particular Major might notify me of their readiness to do some business. I fretted and complained, but my superiors directed me to sit tight. I notified them I *was* sitting tight, but I wasn't sitting pretty, which gave them no worry. Finally, I was allowed to go to the General and when he learned what I was waiting for and what was *not* being done he started things and officers going some. He put a mere lieutenant on the job with me, a bashful young lad, but capable and tireless, and we put over the job. One day we interrupted our work and washed up, the young lad putting on his best uniform. Then we went to the Parade Ground where the representatives of two Nations pinned medals on my lieutenant and the division was reviewed in his honor. He helped me much, God bless him! And then a blizzard came and the mercury went to 12 degrees below and fuel was scarce, and I had to work for weeks in that temperature after helplessly waiting idle in the previous fine days until the General stirred things up. I would say something of that General, Major Gen. E. F. MacGlashan, Jr., his father being also a General and also Scotch. Succeeding the kindly General Wahl, he came to camp the crustiest, crabbedest, hardest-boiled man imaginable. He was especially hard faced towards the K. of C., perhaps because he wanted war time rigid discipline. and when he came things were relaxed and the men given much free time, which most of them passed in our House. I am sure any enlisted man—or officer for that matter—who had once been ridden by him would go far to avoid a repetition. But the General came to better humor with us, though the story of his alteration (there are some laughs in that story) shall not be told now. I have a strong letter of appreciation of the Knights which he sent to a banquet following initiations of the council of Junction City near the camp. He also had his executive officer, Major Kroner, speak for him at the banquet, and the Major was truly eloquent in expressing his own and his General's high regard for our work abroad and her in camp. On one of those last strenuous days the General was with me in our No. 1 House going over matters with his Property Officer, who was enthusiastic about the valuable properties the Knights were turning over to the army. Fearful that his terrifying Commander didn't appreciate how much they were getting he would say something like this: "Sir, see this, we are giving receipts not for one moving picture outfit, but for five of them complete, booths and all!" And the answer

came, from a face of Scotch granite, but from a now friendly soul: "It is no more than I would expect—from the Knights of Columbus, and we shall probably need all they have given us, to help equip some other (welfare) houses, which have been stripped bare by the late occupants!" A few days later I took my leave and this hard-boiled Scotch martinet made my eyes misty, by the words of his goodbye.

JAMES F. O'CONNOR.

Chicago.

OLD MISSION "LA POINTE DU SAINT ESPRIT"

"St. Michel" it was called in the early days when the Indians trailed the Great Lakes region, rich in corn and wild in game. In all the whole Northwest, that land of Indian legend and song, you could not find a piece of ground more closely woven with Indian life and the coming of the white man than this lovely island of Madeline in Lake Superior. Proudly did the Indians boast of it as their "Capital," with its virgin forests of pine and birch, its shores fringed with long stretches of sandy beach and great red sandstone cliffs, its days filled with brilliant sunshine and balsam laden air.

Romantic authors and tourist agencies have wildly lauded Madeline with its natural charms and centuries of historic associations, but in their weaving of Indian tradition into fact, they have given a general impression "that the first Jesuit Mission on Lake Superior's western shores was on the island, where the village of La Pointe today stands. This is far from true.

Let your imagination carry you back to the early days of the year 1659, when the shores of Chequamegon Bay first echoed to the footsteps of the "White Face" and the Bay was a ¹ favorite resort of the savages. Protected on the east by a long narrow strip of land almost meeting the largest island of a group hemming in the Bay on the north; the dense forests of the mainland coming down to the sparkling waters edge; the open beaches and deep ravines, all offered a secure refuge against their enemies, the Iroquois from the east and the Sioux from the west.

² Radisson and Groseilliers, Fathers Allouez and Marquette—these were the brave and high-spirited men who followed each other in the discovery of Chequamegon Bay.

³ Radisson in his records tells how "he and Groseilliers (two French fur-traders) went half a day and weare forced to make a carriage to a point and as we came to the other sid we weare in a bay of 10 leagues about. The same point was a cape very much elevated. that should be very fit and advantageous for the building of a fort. which we did the following spring. At the end of this bay we landed

¹ *Jesuit Relations*, 1664-67, p. 297, Allouez letters.

² *Wisconsin Historical Collection*, Vol. XIII, p. 400.

³ *Wisconsin Historical Collection*, Vol. XI, p. 72.

and we gave thanks to the God of Gods to see ourselves in a place where we must forsake our boats." ⁴ (The landing was on the mainland between what is now Ashland and Washburn.)

⁵ The writings of Father Allouez to his Superior-General at Quebec, of his arrival on the shores of the Bay in 1665 and the naming of his Mission, discredit forever the Indian tradition that the first home of the Catholic faith was on Madeline Island. "We chose a site not far from where Radisson erected his log fort six years before, and the long narrow breakwater of sand and gravel to the east guarding the Bay, led me to name the Mission 'La Pointe du Saint Esprit'" (Point of the Holy Spirit).

Only those of us who have read the history of these early missions know aught of the varied experiences and hardships which came to Father Allouez. Upon landing he erected a rude semblance of an altar on the beach, open to the sky, and there the first service on those shores was celebrated with Water and the Word, which deeply impressed the great crowds of redmen, who watched the arrival of the "Black Gown" and his strange actions.

With the help of some friendly Indians, who volunteered to hew the logs, and cut and shape the timbers, the log Mission hut was built, which Father Allouez named "La Pointe du Saint Esprit" and opened to the curious savages who came from far and near in warpaint and feathers, to listen to his words.

Life was not an easy one for the Jesuit Fathers among the villages and clearings. The wigwams and rude log huts, each with only a hole in the roof to let the smoke out, were dirty and unkept. The continual quarreling of the natives, the noisy play of the children and dogs, the feasts and ceremonies of Indian life with their songs and dances and wild music, and the racket made by the "medicine men" in their efforts to drive the evil spirits away, were all most annoying. Firm in his simple faith that the evil one dwelt only in the minds of the scheming "medicine men," Father Allouez was hard pressed to heal with the few simple remedies of the white man he had on hand, and to make the Indians lose faith in the power of their various Gods. There were dangerous journeys to be taken, rough trails to be treaded with great difficulty, and toilsome trips with paddle and canoe back and forth. Sometimes he went alone, again with the red-skins for companions, when to keep the peace he good-naturedly shouldered his

⁴ Thwaite's History "*Father Marquette*," p. 70.

⁵ *Jesuit Relations*, 1666-67, Allouez letters.

share of the burden. Welcome and unwelcome were his visits, ⁶ often he was buffeted by the hostility of the savages, and many a time worn out and with hands raw from the paddle, he had to build himself a shelter to lay his head.

Many were the difficulties and discouragements, but faith did not fail the brave Jesuit Father. ⁷ These were a lost people with various gods in the sky, the air, the water, the woods and the earth. ⁸ The salvation of souls was at stake and unselfishly he gave of himself to carry out the work of the Church, to visit the sick and the dying, to baptize and instruct those who were willing to learn the Gospel, and to strive to teach the Indians better ways of living. It is told of Father Allouez that "during a season of storms the natives crowded along the shore one morning and cast food and clothing into the waves as a sacrifice to the Storm God, wildly beating their drums and shrieking at the top of their voices. But the rain did not cease and past the noon-hour a darkness fell and all were sore afraid. Father Allouez, who had been quietly moving about among the different groups, repaired to the Mission and spent several hours in prayer, after which the clouds disappeared and the sun made a glorious sunset. A large number of the Indians embraced the faith because Father Allouez's prayer had banished the storm, but the majority forgot it in wild chanting and dancing."

⁹ Patiently he labored at his task day after day, gaining a little band of converts, until after four long years broken in health and saddened at heart, he was transferred to "a more favorable surrounding," and the Mission "La Pointe du Saint Esprit" stood silent and alone.

But not for long. ¹⁰ Years before in 1637 in the ancient city of Laon, about eighty-seven miles outside of Paris, whose buildings testify to stirring scenes in the troubled history of France, was born Jacques Marquette, ¹¹ whose ancestors were valient men in the many conflicts within its walls, and distinguished in diplomatic and political life. Born into the luxury and wealth of one of the most prominent families of this rocky fortress city, noted for its piety and learning, this high-spirited youth in his seventeenth year discarded a life of statesmanship

⁶ *Jesuit Relations*, 1664-67, p. 305, Allouez letters.

⁷ *Jesuit Relations*, 1664-67, p. 285.

⁸ *Jesuit Relations*, 1664-67, p. 281.

⁹ *Wisconsin Historical Collection*, Vol. XIII, p. 406.

¹⁰ *Hedges' History "Father Marquette,"* p. 18.

¹¹ *Wisconsin Historical Collection*, Vol. XIII, p. 397.

in surrender to the Service of the Cross. ¹² In September, 1669, braving the perils of the vast unknown and the early winter of the northern lakes, with its tempestuous storms and varying winds which laid a deep blanket of snow on the ground and piled it high in drifts, and covered the rivers and creeks with ice, this young Jesuit was on his way to the farthest French outposts of the American wilderness, from Sault Ste. Marie.

His description of the long journey and his arrival at the Mission is too long to repeat, but ¹³ "he found the Hurons to the number of 500 souls all baptized, although they were far demoralized by the example of their neighbors, and retained but little of the old faith." The Ottawa tribes were unusually superstitious, but seeing that Father Marquette was the bearer of presents, the savages in robes of fur and feathers, and belts of gayly colored beads, listened attentively as he proclaimed the Gospel.

A great Council was held shortly after his arrival, and he was invited to be present. There for the first time he heard of the large nation who were to end his work and that of Father Allouez on those shores. This holy man of vigorous spirits and joyous disposition, entered into his work with a zeal and enthusiasm rare in the annals of any church. He familiarized himself with the Indian customs and quickly grew accustomed to their corn and smoked meats, which made friends of the mocassined redskins, although he did not know their language perfectly. His days were long ones, spent in visiting, religious services, teachings and instruction, the making of weapons and dishes for personal use, and the procuring of fish and game for food.

Marvelous was the care and taste displayed by him in decorating the interior of the Mission hut, with pictures of the Holy Family and the Saints, and a few silver vessels, and there he baptized the children and held services with all the ceremonies of the Church. Certain days were set for the older men to come and be instructed, while the children gathered every day to study the Prayers and the Catechism.

Often did his labors take him to the island of St. Michel, the largest of the group hemming in Chequamegon Bay on the north. The savages found the island, with its dense forests, a safety spot for their women and children against their enemies, and here the wandering tribes camped and spent their days in hunting and fishing, and plant-

¹² *Jesuit Relations*, 1669-71, p. 169, Marquette letters.

¹³ *Jesuit Relations*, 1669-71, p. 169, Marquette letters.

ing small fields with corn and squashes and tobacco. The Relations, 1670-71, describe well the close of Father Marquette's labors about the Bay. "A certain warlike people called the Sioux had made themselves feared by all their neighbors. They lived near and on the banks of the great river Misisipi in fifteen villages, and know not how to till the soil. The Indians about the bay had thus far maintained a sort of peace with them, but relations became embroiled during the winter, and fearing that the storm might break over them at any moment, it was deemed best to leave their location."¹⁴ Before this Father Marquette had often sent these western warriors religious pictures, but with a declaration of war these were returned. Little time was given for deliberation.

The splendid hunting and fishing had to be abandoned, as well as their cultivated fields, and speedy runners carried the message of the Sioux to the distant villages. Large stores of dried foods were collected in the Mission. And on St. Michel Island, famed for its birch, did the Hurons cut and hew the wood, and construct the hundreds of canoes with cedar ribs and coverings of white birch, the whole so light they could be carried on the back.¹⁵ The Hurons decided to return to their earlier home on the island of Michilimackinac, near the Sault, where a Mission had been established, and the¹⁶ Ottawas to Manitoulen Island in Lake Huron. Through all the preparations for departure moved the spiritual-face and form of the brave Father, whose words and counsel carried great weight with the redskins.

From Indian tradition comes the story that "when all the canoes were packed and ready, the "Black Gown" held a farewell service in the Mission hut, repeating the service of the Church and praying a safe return for them all to their old homes in the east. And when the little crafts were well started on their journey of five hundred miles and more Father Marquette dropped his paddle, and with bowed head and uplifted hand spoke a "benediction" as the forest-mantled shores sank from sight in the West.

¹⁷ Forever was the little Mission "La Pointe du Saint Esprit" deserted. Never again in the history of New France was the region about the Bay called "La Pointe" after the Mission, to hear the foot-prints and echo to the words of a Christian missionary, abandoned to the Indian and the fur trader.

¹⁴ *Jesuit Relations*, 1671-72, p. 115, Marquette letters.

¹⁵ *Jesuit Relations*, 1671-72, p. 117, Marquette letters.

¹⁶ *Wisconsin Historical Collection*, Vol. XIII, p. 407.

¹⁷ *Wisconsin Historical Collection*, Vol. XIII, p. 407.

Let us turn our thoughts to the island of St. Michel, whose southern portion was named La Pointe by the fur-trader. The Indians first settled on the island in 1490, after which strange pictures follow each other down history's pages. ¹⁸ The savages lived and ruled upon the island and yearly battled with their enemies, the Sioux, on the mainland.

Then came a quarter of a century when the island was vacated by the Indians, because of the fanatic ideas of the "medicine men" that evil spirits dwelt there.

In 1726 the first trading post was established, due to the island's fine harbor and protected position. For years the island was the headquarters for the entire Northwest, for the fur-trading business. ¹⁹ In the same year New France sent Le Seuer to build a fort on the island, because the Sioux claimed title to the mainland and the island, and the latter was a safer position. ²⁰ The fort was established to protect the traders, and it was the frontier post of the French government with a host of officials and the rigid discipline of a military post, until 1763, when the French surrendered to the English, who never occupied the island, but moved everything of value to the Sault.

Here is another picture. ²¹ Early in the 19th century Michael Cadotte, an ancestor of the Cadotte family, still living on the island, founded a settlement on its southern shore and called it "La Pointe." A short time later he married the daughter of one of the prominent Chippewa Chiefs, "White Crane," and took her to Montreal to be educated. There she became a convert to the Catholic faith, and received the French name of Madeline, and on her return the name of the island was changed to "Madeline."

In 1812 Congress passed a law forcing the Hudson Bay and Northwest Fur Trading Companies, established on the island, to return to Canada and the American Fur Trading Company took their place.

Down the years the Catholic missionaries bravely kept the Gospel light burning on the island. The old Catholic cemetery, still standing near the southern shore, testifies to their labors, the white slabs and little dilapidated wooden huts called "dog houses," bearing the names of many Chiefs who reigned upon the island, their braves, and noted men of the French occupation.

¹⁸ *Wisconsin Historical Collection*, Vol. IV, pp. 232-233.

¹⁹ *Wisconsin Historical Collection*, Vol. XIII, p. 408.

²⁰ *Wisconsin Historical Collection*, Vol. IV, p. 247.

²¹ Hedges' History "Father Marquette," p. 20.

²² In 1835 Father Barago erected a chapel of logs by the side of the Indian graveyard, just 165 years after Father Marquette had closed his Mission on the mainland to the south. This building was enlarged in 1841, and stood until only a few years ago when it was destroyed by fire, together with a famous painting, "Descent from the Cross."

²³ Indian tradition claims that the picture belonged to Father Marquette and was placed in his Mission on the island. But here again tradition falls far short of the truth. For when Father Barago returned to Rome in 1840 to secure funds to enlarge his chapel, the picture by an Italian painter was presented to him by the Pope. That it belonged to Father Marquette is absurd, for surely he would not have left such a valuable article behind him on his departure from Chequamegon Bay.

The date is uncertain when the Sioux finally yielded the island to the Chippewas, who took possession, but it was early in the eighteenth century. Buffalo, the most prominent Chief of all the great Chiefs of the Chippewas, often told of the first Council Fires of the Chippewas, which were kindled on the island, and were kept burning until the white men put them out.

Old Treaty Hall (a long, low wooden building still standing a memorial to the past) was built in 1836, and there the Indian Chiefs and braves assembled once a year in war-paint and feathers to receive their dollar allowance from the "White Father" at Washington. And in October, 1842, Poganegoshik with other Chippewa Chiefs ceded all their lands to the United States.

Then—the sad ending to a long historic life; the United States took a hand in the life of the redman and established the Odanah Reservation on the mainland in 1854, and the Indians were transferred there, to be slowly taught the teachings of civilization. The beautiful island was left to the pursuits of a few fishermen and fur-traders, and "La Pointe," once the County Seat, and a setting for many historical events in connection with the development and settlement of the "Great North Land" became a quiet little country village, and the Catholic Mission was transferred to the Reservation under the charge of Father Barago, now a Bishop.

Thus reads the story of the old Mission "La Pointe du Saint Esprit," founded by Father Allouez, which under Marquette ended in

²² *Wisconsin Historical Collection*, Vol. XII, p. 445.

²³ *Wisconsin Historical Collection*, Vol. XII, p. 446, footnote.

failure; the settlement of "La Pointe" on St. Michel Island, which has survived the years. Time has changed Madeline Island, but to those of us who know the history of the region round about Chequamegon Bay, the name of the little village of "La Pointe" on the island calls forth more than mere interest in its few relics, for one's mind dwells on the lives of the brave and faithful Jesuit Fathers, whose Mission was the frontier post of the Faith.

HELEN CAPPEN.

Milwaukee.

MONSIGNOR DANIEL J. RIORDAN

"No one knew him but to love him." Monsignor Riordan wrote these words a short time ago in this magazine in memory of Dr. Dennis Dunne, Vicar General of the diocese under Bishop Duggan. They may be fittingly said of himself.

When on Tuesday, February 14, death claimed Monsignor Daniel J. Riordan there passed from our midst one of the best known, most highly honored and most dearly loved priests in all Chicago. He was ever intensely human, sympathetic in all trouble, kindly at all times, with a keen sense of humor and yet always with a little background of dignity and reserve which made one feel that one was in the presence of a priest of the Most High.

Born in Kansale, County Cork, Ireland, August 6, 1846, he came to Chicago with his parents in April, 1848. He attended the parochial school at St. Patrick's parish near which church his family resided. In 1859 he entered the University of St. Mary of the Lake and one of the last bits of writing he ever did was the history of that institution, forerunner of all the great schools and the magnificent Seminary of the present day, an article which appeared in this magazine in October, 1919.

He remained at St. Mary of the Lake until 1863, with the exception of one year passed at the seminary of Our Lady of the Angels, Niagara Falls, New York. In 1863 he went to Belgium and studied two years in the Petit Seminaire of Malines. From 1865 to 1869 he was a student at the American College of Louvain where he studied philosophy and theology. He was ordained at Malines, Belgium, May 22, 1869. He remained one year in Germany and Italy spending most of the time in Rome where he was present at the opening of the Vatican Council, December 8, 1869. He returned to Chicago in September, 1870, and was appointed to take charge of St. Rose's Parish, Wilmington, Ill.

In October, 1872, he was made chaplain of Mercy Hospital and one year later appointed chancellor and secretary to Bishop Thomas Foley. He continued in this office until his appointment by Archbishop Feehan, the successor of Bishop Foley, to take charge of a new parish, the confines of which were Thirty-Seventh Street on the north, Forty-Seventh Street on the south, the Rock Island railroad tracks on the west, and Grand Boulevard on the east. We many of us remember that old frame church which for many years had served as St. Anne's parish church, and had originally been a Jewish

synagogue. Indeed there was some lamentation among Father Riordan's friends who felt that he was being sent into exile so poor and out of the way was the parish. St. Elizabeth of Hungary was chosen as the patroness of the church, because it was on her feast, November 19, 1881, that the order for moving the church from its original location at Fifty-Fifth and Wentworth Avenue to the new location at Thirty-Ninth and Root Street was given.

The first Mass was said in the church by Father Riordan on Christmas day, 1881. The parish grew rapidly and a few years later another church was built whose cornerstone was laid by Most Rev. Patrick Augustus Feehan, D. D., in 1884. It was dedicated on November 1, 1884, by Monsignor Riordan's brother, the Most Reverend Patrick W. Riordan, D. D., then coadjutor bishop of San Francisco, afterwards archbishop of that see.

Later property at the corner of Wabash Avenue and Forty-First was purchased and the cornerstone of the present church was laid in April, 1891. The church was dedicated on June 18, 1892, by the Most Reverend Patrick Augustine Feehan, D. D. It sometimes seems as if those were the days of great oratory in the Church. All Chicago was present at the dedication. Rt. Rev. John Lancaster Spalding, Bishop of Peoria, preached at the morning service, Rt. Rev. John J. Keane, Bishop of Dubuque at the evening celebration. There were many comparisons of the two sermons. Both were splendid orations, quite different in style and in delivery but equally moving in their fervid appeal.

Indeed it is impossible to write of Monsignor Riordan without alluding to his wide and influential circle of friends. First among them was that shining light in the American church, Rt. Rev. John Lancaster Spalding of Peoria. Rather small in stature with keen gleaming eyes and alert in all his movements he impressed one instantly as a live wire, if one may use a colloquialism in speaking of a dignitary of the Church. Indeed Bishop Spalding himself would have abruptly disclaimed the charge that he was a dignitary of any sort. His own shafts of satire and ridicule were often merciless. Even his brother bishops did not always escape them.

At the golden jubilee of Notre Dame University, Bishop Spalding gave the address in the afternoon from the front porch of the main building. Grouped around and back of him were bishops in their purple robes from all parts of the country and in the centre the venerable and smiling Cardinal Gibbons. The campus was thronged with people. They even crowded up the great wide steps of the portico. Just a few feet below Bishop Spalding was a veteran member of the



RT. REV. MSGR. DAINIEL J. RIORDAN

Born August 6, 1846, died February 14, 1922.



Ancient Order of Hibernians with his green regalia around his neck and the white feather on his hat considerably bedraggled and the worse for wear. His hands were lifted and joined as if he were in church as he gazed at the bishop with a look of absolute reverence on his face. Bishop Spalding had chosen as his subject "Hero Worship," and he was inveighing against the propensity of young people to make heroes out of characters who were not worthy. He cited a number of instances and then with a malicious twinkle in his eye and with a slight sweep back of him he exclaimed: "Put a bit of purple on a man and he is a hero." There was a noticeable restlessness in the rear, a smile flittered over Cardinal Gibbons' face, but the look on the countenance of the Ancient Hibernian was at first puzzled, then aghast, then tranquillity came again with the thought that a Bishop had said this, so of course it must be all right.

Another warm friend of Father Riordan was the great archbishop of St. Paul, Most Reverend John Ireland. They spent many evenings together at my father's house and one of the delights of my girlhood was sitting in a corner of that book lined parlor with its blazing grate fire and listening to the conversation of these high lights of the Church. The then Bishop of St. Paul and Bishop of Peoria were devoted friends quite dissimilar in character. Bishop Spalding was a great tease. He would poke fun at Bishop Ireland and torment him ceaselessly. Bishop Ireland would just smile and rub his hands together, a favorite gesture of his, ignore his adversary completely until the shafts became too keen when suddenly he would make a swift and telling retort and there would be general laughter. Bishop Spalding would subside for a while. Then he would begin again. And so the evening would pass. "Father Dan," as he was always affectionately called by all who knew him, would listen mostly in amused silence to this battle of wit, though sometimes he, too, would take part in the affray backed up by my father.

These meetings were more frequent during the existence of the Irish Catholic Colonization Association, of which they formed the most active part. This society had been formed for the purpose of getting people away from the crowded tenement districts of the great cities out on to the farms. Colonies were started in Minnesota, Nebraska and Arkansas. In spite of some setbacks, noticeably the ructions raised by the Connemara contingent, the Society did a great amount of good. Father Riordan was one of its most active members.

He was also greatly interested in the welfare of the colored people. His kindliness of character had a great attraction for them. Just a few months before he died while paying me a little visit he told an

amusing story which illustrated this. He was sent for to the parlor one day as a "colored lady" wished to see him. When he entered the room a large colored woman rose up, telling him that she had come to take the pledge. She wished to take it in "writin'" and to take effect two days later.

"But why do you not take it from today?" asked Father Riordan.

"Well, you see," she replied, "tomorrow is the Fourth of July and there is to be a picnic."

"Oh, I see," said Father Riordan, "but don't you think that is rather a bad plan? Hadn't you better take it from today? You live in this parish I presume?"

"Oh, no, I don't," she answered.

"What parish do you live in?" he asked.

"Well, Father, I don't jest rightly know. You see, I ain't no Catholic, but I've seen you, heard you talk and I knew if I took the pledge from you *in writin'* I'd keep it." So did his influence extend outside of his own Church to the wayward of other faiths. Father Riordan officiated at the Baptism of my second son, John Ireland, in the chapel of the old Sacred Heart Convent on Taylor Street. Coming over for dinner after the christening, he said as he entered, "You won't mind if I bring my altar boy with me to dinner?"

"Not at all," I said. "Anyone whom you wish to bring is welcome," though a bit puzzled at the request. A few moments later the altar boy appeared in the person of the silvery haired and venerable Monsignor Nugent of Liverpool, an old friend of the family, who had arrived unexpectedly in town and had offered himself as an altar boy for the ceremony. Everyone said it was the most beautiful and impressive Baptism they had ever seen. Even the christening of a younger brother a few years later by Cardinal Satolli did not compare with it. Perhaps those two splendid priests had something to do with the vocation that has come to that boy baptized in the dim old convent chapel.

It has always been generally supposed that Father Riordan was more than once offered episcopal honors, but he preferred to remain at the church and among the people that he loved. In March, 1917, upon the recommendation of the Most Reverend George W. Mundelein, he was raised to the dignity of domestic prelate with the title of monsignor. It was an impressive scene in that beautiful Gothic church of St. Elizabeth. One little incident perhaps passed unnoticed. The High altar was aglow with lights and flowers, the church was crowded to the doors with friends from all over the city. A stately procession moved up the centre aisle and with the Archbishop in his gorgeous

robes of purple and ermine was the black clad figure of the new aspirant whom everybody called lovingly, "Father Dan."

As he passed the front pew in which sat his beloved sister, Mrs. Thomas Lilly, he turned and looked at her. It was such a look of tenderness and solocitude as those who saw will never forget. Happy the sister who had such a brother!

St. Elizabeth's witnessed one more scene in the history of this zealous priest who had served it so many years. Never did it look less mournful than on the morning of his funeral, and it was fitting that it should be so. There was mourning of course, there were tears in many eyes for the dear, kind friend that was gone, but deeper than all this there were uplifted hearts and the feeling that the Master whom he had so faithfully served had gently taken him home. Chicago will miss him greatly, but it preserves a splendid and beautiful memory of this tall, ascetic looking, gentle voiced priest who toiled faithfully and well for so many golden years for the Master in whose service he had enrolled.

Rt. Rev. Edward F. Hoban celebrated High Mass, Rev. P. W. Dunne served as deacon, Rev. Thomas Farrell as sub-deacon and Mgr. M. D. Connolly of San Francisco, was assistant priest. The last absolution was pronounced by Rt. Rev. Edmund Dunne of Peoria. Among those present were Bishop Ledvina of Corpus Christi, Texas, many Monsignori and over one hundred and fifty priests.

The sermon was preached by Rt. Rev. A. J. McGavick and was eloquent and touching. It dealt solely with Monsignor Riordan's life as a priest and the thought was voiced that as a priest he would ever be remembered in this city that loved him so well.

MARY ONAHAN GALLERY.

Chicago.

Illinois Catholic Historical Society

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Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

917 ASHLAND BLOCK, CHICAGO

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EDITORIAL COMMENT

Current History.—While the January number of the ILLINOIS CATHOLIC HISTORICAL REVIEW was in course of preparation some momentous events to become, beyond doubt, important history have occurred. The greatest of these of course is the death of Pope Benedict XV, and the selection of his successor, Pius XI. This great pontiff has long since been incorporated in the world's history. He was a man of great importance even before his selection to the chief pastorate of Christendom, but almost every act performed by him since his elevation to the Chair of Peter has been such as true history is made of. He came to his exalted office at a juncture when every day's doings were translating themselves into history. He found the whole world in the throes of destructive war, the forces of malignant hate and anger dominating civil society, and more than any and all others his was the voice raised for peace. He, almost alone, represented the doctrine of love and forbearance. Despite the fact that

civil governments under the influence of passion and prejudice turned a deaf ear to his appeals, he continued his importunities, and by sheer force of righteousness kept alive the spark of human brotherhood, almost extinguished in the counsels of men. In moments of hate and anger some of the parties to the conflict purported to discern favoritism in isolated acts or expressions of the Holy Father, but even before his death it was conceded beyond controversy that his every act was that of a true father solicitous for the welfare of all of his children. His life ended, Pope Benedict XV, though virtually ignored by the ruling powers, will take his place in history as the most worthy outstanding character of the great world war. At the close of this magnificent career another figure takes an advance position on the pages of history, that of Achille Ratti, Pope Pius XI. The story of the new pope will however bear postponement. A current event of singular interest to the Church in America, and especially in Chicago and the West, was the elevation of Msgr. Edward Francis Hoban to the Episcopal dignity. Perhaps in no instance have ability and popularity been so happily combined as in the case of Bishop Hoban. On account of these notable events we have felt justified in holding the publication of the present number beyond the usual time, and we commend especially the article concerning the papacy by the distinguished newspaper man, Anthony Zcarnecki, to the perusal of our readers.

Death of a Beloved Pastor. It is with sorrow that we chronicle the death of Rt. Rev. Msgr. Daniel J. Riordan. After this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW had gone to press the sad intelligence reached us of the demise of this distinguished clergyman, especially dear to those connected with the ILLINOIS CATHOLIC HISTORICAL SOCIETY, since from its inception he has been not only chairman of the board of directors, but a most beloved associate and wise counsellor. Msgr. Riordan had of course outlived the allotted three score and ten, but he was so astute as to make men forget his age and ascribe his ripeness and acumen to a depth of knowledge. Amongst all the clergymen of the archdiocese of Chicago, tenderly regarded as most of them are, there was perhaps none more revered than Father Riordan. All who knew him could wish him length of years. Mary Onahan Gallery has written a biography of the late Monsignor which will be found in this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

BOOK REVIEWS

The Catholic Church in Chicago 1673-1871. Rev. Gilbert J. Garraghan, S. J. Loyola University Press, 1921.

This neat volume of 236 pages contains an intimate and very interesting story of the Catholic Church in Chicago prior to the great fire of 1871, by a writer that has made himself familiar to the readers of historical publications in the Middle West during recent years, Rev. Gilbert J. Garraghan, S. J., of the St. Louis University.

Father Garraghan divides his story into nine chapters under the following headings: Early Missionary Visitors, The Pastorate of Father St. Cyr, 1833-1834, Bishop Bruté and the Mission of Chicago, The Pastorate of Father St. Cyr, 1834-1837, Bishop Quarter, Bishop Van de Velde, Bishop O'Regan, Bishop Duggan, Bishop Foley and the Fire of 1871.

The first sentence in this interesting book challenges attention: "No other state of the Middle West traces its historical beginnings more remotely into the past than does Chicago." While as the writer says, the civic organization of Chicago dates only from the third decade of the nineteenth century, yet "long before the close of the seventeenth century the locality that was to see its growth had found a place in the permanent records of the times. As early as 1688 the name of the city had been written into the geography of the day, Franquelin's famous map of that year showing 'Fort Chicagou' on the site of the future metropolis; and this thirteen years before Cadillac founded Detroit, seventy-six before LaCledé set up his trading post in St. Louis, and a hundred before Denham and Patterson planted the village that was to develop into Cincinnati."

These remarks serve to introduce the earliest explorers, Father James Marquette, S. J., and Louis Jolliet, and the story of their journey down the Mississippi and across what became the state of Illinois and the site of Chicago, as well as the missionaries, the first heralds of Christianity and civilization that succeeded Father Marquette.

Painstakingly Father Garraghan traces each subsequent visitor to the site of Chicago during the seventeenth, eighteenth and very early years of the nineteenth centuries, all of whom during that period were Catholics. Through the story runs the names of Father Marquette, Allouez, Rale, Gravier, Pinet, Bineteau, and Marest.

Jesuits, De la Ribourde, Membre and Hennepin, Recollect Franciscans, Montigny, Davion and St. Cosme, Fathers of the Foreign Missions of Quebec, Richard and Badin, Sulpitians,—all of these in the early days before there was a legal organization as town or city. The reverend historian has enriched this part of the story with numerous authoritative letters, documents and references, thus building up the most satisfactory account of the period that has been written.

Father Garraghan's account of the new Chicago, if from necessity, different than the chapters preceding, is nevertheless absorbingly interesting. Here he traces not the missionaries alone, but the earliest inhabitants, descending to details, and providing an intimate relation of the men who laid the foundations of Chicago and of the events which were the forerunners of the stupendous development of the great city.

Not before has the story of the establishment of the Church in what may be called modern Chicago been so well told. Rev. John Mary Iranaeus St. Cyr, the first Chicago pastor of modern days, came from St. Louis, sent by Rt. Rev. Joseph Rosati, Bishop of the diocese of St. Louis. The records and correspondence relative to Father St. Cyr's assignment and administration remain in the archives of the archdiocese. Father Garraghan has for some years carefully studied these and was accordingly highly qualified to write an authoritative account. He was besides reared in Chicago and intimately acquainted with locations and traditions, and, accordingly, when he mentions the location of a church or building he knows whereof he speaks. In this connection Father Garraghan has brought out numerous facts that have not before been made entirely plain.

It is peculiarly fortunate that Father Garraghan should have undertaken the project of writing an account of the Catholic Church in Chicago, due to the fact that although the Chicago diocese was created in 1843, the territory soon became a part of the ecclesiastical Province of St. Louis, and while the first bishop, the Rt. Rev. William Quarter, D. D., was selected from the parent diocese of Baltimore, the immediately succeeding bishops came from St. Louis, and while Father Garraghan has given an admirable account of the administration of Bishop Quarter, he was peculiarly at home in detailing the record of Rt. Rev. James Oliver Van de Velde, the immediate successor of Bishop Quarter, and that of Rt. Rev. Anthony O'Regan, next in succession, and Rt. Rev. James Duggan, all three of whom came from St. Louis. The first was a Jesuit prior to his consecration.

the others betimes instructors in the colleges or seminaries of St. Louis. By a search of the records of his order Father Garraghan has been able to give us numerous new facts of interest relating to Bishop Van de Velde. The archdiocesan archives freely drawn upon by Father Garraghan also furnish numerous interesting details of bishops O'Regan and Duggan.

The story closes with the early years of the administration of Rt. Rev. Thomas Foley and the dreadful fire, with its destruction and loss.

Through the story runs the interesting account of educational development, the parochial schools, the convents, the colleges and universities, the relation of the Church to the development of the community, the record of the part played in the civil war, and in general the story of points of general contact with all civil and secular affairs.

The reverend author has conferred a signal benefit by the publication of this very interesting volume.

ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME IV

APRIL, 1922

NUMBER 4

PUBLISHED BY
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY
CHICAGO, ILL.

11111111

CAROLINE LESTER

1888

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LOYOLA UNIVERSITY PRESS

CHICAGO, ILLINOIS



Rt. Rev. Maurice de St. Palais, fourth Bishop of Vincennes, 1849-1877. As Father de St. Palais, he was resident pastor at Chicago, 1840-1844.

Illinois Catholic Historical Review

VOLUME IV

APRIL, 1922

NUMBER 4

CATHOLIC EDUCATION IN ILLINOIS*

In a very broad sense Catholic education came to Illinois in the year 1673, with Rev. James Marquette, S. J., and Louis Joliet, when jointly they discovered the Mississippi River, sailed down its channel from the mouth of the Wisconsin River to the Arkansas, and returning glided with their canoes into the Illinois River, passing through the entire state, and preaching to and teaching the natives at what is now Peoria and Utica.¹

At the latter point, the habitat of the Kaskaskia tribe of the Illinois Indians, Father Marquette promised to return as soon as possible and establish the Church amongst the Illinois. This promise he fulfilled during the next year, and as soon as his health would permit. With two companions the saintly missionary reached the mouth of the Chicago River on December 4, 1675, but it was not until April 11, of the following year that he was able to reach the village of the Kaskaskia, and establish the Church²

Arriving at the village on the 8th of April he went to the tents and wigwams and taught the savages the truths of religion, and on the 11th in the presence of an assemblage of 3,000 Indians, on Holy Thursday, he celebrated the Holy Sacrifice of the Mass upon an improvised

* A paper read at the meeting of the Illinois State branch of the International Catholic Alumnae at Springfield, Ill., April 19, 1922, by Mrs. Charles L. Larkin.

¹ See Journal of Father Marquette's first voyage in Thwaites, *Jesuit Relations*, Vol. 59.

² See Journal of Father Marquette's second voyage in Thwaites, *Jesuit Relations*, Vol. 59.

altar on the plains, and solemnly planted the Church, naming the mission the Immaculate Conception of the Blessed Virgin.³

The vitality of the good priest was thoroughly sapped, and knowing that death was near he bade his forest congregation farewell on Easter Sunday, and attempted to return to the home mission. As is well known, he died on the way, and his remains were buried on the banks of the little Michigan River, which has since been known by his name, Marquette.⁴

Father Marquette was soon succeeded, however, by Rev. Claude Jean Allouez, S. J., who took up the work where Father Marquette laid it down, and upon the death of Father Allouez he was in turn succeeded by Rev. James Gravier, S. J., and so this Jesuit succession continued for ninety years, up to 1763.

The missionary, and especially the Jesuit missionary, was ever both preacher and teacher. His first task was to teach himself the language of the Red Men; and his next to teach the Red man to think and read. This is plainly evidenced by the fact that every missionary located for any considerable period with any of the Indian tribes set down in writing at least the elements of learning translating the catechism into the language of the tribe or compiling dictionaries or grammars. One such work, a dictionary of the language of the Peoria tribe, was composed by Father Gravier, the third in succession to Father Marquette, which now reposes in the archives of Harvard University.⁵

From the very earliest days too, the missionaries, with a view to the cultivation of the Indians, composed hymn books, and in their mission meetings required the savages to sing one verse of the hymn in their own tongue, while the Frenchmen, as soon as they begun to come into the locality, sang alternately in the French tongue. There were also books prepared in both the French and the Indian languages, designed to enable the Indians to participate in the Sacrifice of the Mass, small prayer books, in other words.⁶

The educational work of the Jesuit missionaries while conducted largely informally during the whole period of their ministration in Illinois, was as early as 1721 centralized and better systematized in an institution established at Kaskaskia, the final permanent location of the Kaskaskia tribe of Indians in what became Randolph County.

³ See letter of Rev. Claude Dablon, S. J., in Thwaites, *Jesuit Relations*, Vol. 59.

⁴ *Ibid Id.*

⁵ ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 46.

⁶ See letter of Rev. Mathurin le Petit, S. J., in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 53.

Illinois This institution is known in history as the Jesuit College. There can be no doubt of its existence and of the quite extensive scale of its work from the time of its establishment in 1721 until 1763. Because some question has been raised as to whether it was a teaching institution or simply a headquarters for the missionaries, it seems proper to note what the historians have said about it. Getting as near to the time of the existence of this institution as we may, we find Stoddard in his *Sketches of Louisiana*, written in 1804, saying: "In the early part of the last century when the French in upper Louisiana were at the apex of their glory a college of priests was established at Kaskaskia." To show that Stoddard was not a partisan of the Catholics we may quote further from the same paragraph: "The practice of most of the Catholic countries obtained here. The poor were neglected, while some of the most wealthy and considerable were permitted to quaff at this literary fountain. Liberal and useful sciences, however, were but very little cultivated in this seminary. Scholastic divinity afforded almost the only subject of investigation, and instead of the noble works of Greek and Roman authors their library was composed almost wholly of the huge folios of the Holy Fathers and the pious reveries of modern enthusiasts.⁷ The same writer takes occasion to speak of this college again. He says: "While the French were in possession of the country they were not only furnished with missionaries from Europe, but were occasionally supplied with teachers from the college of priests at Kaskaskia."⁸

A great deal more has been said about this college, and the matter has been discussed pro and con in the educational meetings and in the councils of the universities, and attempts have been made to deprive the Catholics of the credit of providing the first educational institutions and furnishing the first teachers. All this was before the editor in chief of the Centennial History of Illinois, recently issued, Mr. Clarence Walworth Alvord, who sets down the facts as he has found them as follows: "Besides the regularly recurring functions of their calling the Fathers gave daily instruction, for the most part religious, to the French children, thus becoming the first school teachers of the Illinois country."⁹

It is undoubtedly true that the priests who succeeded the Jesuits continued their mission of teaching as well as that of preaching, but

⁷ Stoddard, *Sketches of Louisiana*, pp. 308, 309.

⁸ *Ibid.*, p. 315. Stoddard was sent to the Illinois Country as an engineer after the Louisiana purchase from Napoleon.

⁹ Alvord, *The Illinois Country*, Vol. 1, of the Centennial History of Illinois, p. 198

we first began to hear of schools in the present day sense after the close of the revolutionary war. Returning to peace conditions schools of a rude nature were set up by discharged soldiers, in most cases Irish Catholics. Amongst the more notable of the teachers of this kind in Illinois were John Doyle and Patrick Halfpenny. These veterans taught for years and most of the children of the incoming pioneers who succeeded the French inhabitants were taught by them.¹⁰

The first school organized on a rather extensive scale was by a company of Trappist Monks, under the direction of Rev. Urbain Guillet. This band of monks procured by donation a considerable tract of land lying a few miles east of what became St. Louis, which contained the great prehistoric mounds, supposed to have been raised by a race known as the Mound Builders. Since their time the largest of these piles of earth, which is by the way the largest artificial structure in the world, exceeding by thousands of cubic yards the Pyramids of Egypt, has been known as Monks Mound. A group of buildings, twenty in number, including church, chapter room, refectory and school, were constructed. The student body consisted of boys and girls, the number of whom ran into the hundreds and was a free school.¹¹

Twenty-three years later, in 1833, we note the arrival from Georgetown, Maryland, of Mother Agnes Brent, a Visitation Nun, who, with six assistants, opened the first academy in Mid-America at Kaskaskia; and the arrival of Mother Brent and her devoted band of educators marked the beginning of an epoch in educational lines culminating in the higher education of today, of which we, as members of the International Federation of Catholic Alumnae, are an integral and active part.

The regular course of study was pursued at Visitation Academy. Music, painting and dramatic art were included. The daughters of the early settlers had many educational advantages which they faithfully pursued until, in 1844, the academy and a large portion of the town was destroyed by the Mississippi River overflowing its banks. The story of the Visitation Academy, pioneer in higher education for women, is one of great interest and has been beautifully interwoven into "The Story of Kaskaskia," by Mary Hartwell Catherwood.¹²

At Chicago, in 1844, Bishop Quarter, who arrived on May 5th. to assume active control of the diocese, had within four weeks from the

¹⁰ Reynolds, *Pioneer History of Illinois*, pp. 152 and 358.

¹¹ Alvord, *The Illinois Country*, p. 457.

¹² For a full account of the Academy of the Visitation see ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. 1, p. 352.

date of his arrival, June 5th, opened a school. Within the year was founded a college, and in 1846 the University of St. Mary of the Lake was chartered by the State Legislature, officered and equipped as a classic institution and as a seminary.

Bishop Quarter gave to the people of Chicago and the great Middle West the first institution for higher education for men. During the twenty years of its existence five hundred students attended classes, twenty-five having been ordained priests, and many others attaining fame in various lines of endeavor.

The late lamented Rt. Rev. Msgr. Daniel J. Riordan wrote for the ILLINOIS CATHOLIC HISTORICAL REVIEW a most interesting story of the University.¹³ In perpetuation of the university which played an important part in our early history, His Grace, Most Rev. George William Mundelein, D. D., has ordained that the new Catholic University at Area, an inland lake near Libertyville, Illinois, shall be named St. Mary of the Lake, and shall be the center of Catholic education of the Archdiocese.

The Franciscan Fathers directed the opening of St. Francis Solanus, Quincy, Illinois, in 1859. It has been and is popular as an educational institution, conferring degrees, Master of Accounts, Bachelor of Arts and Master of Arts.¹⁴

The need for a school to supply secondary and higher education for the rapidly increasing population of Northern Illinois resulted in the building of St. Viator's College, Bourbonnais, in 1868. In 1874 a university charter was obtained from the legislature. The courses offered are science, literature, language, history, economics, sociology and philosophy. Four hundred students at present are enrolled.¹⁵

The great West Side of Chicago saw St. Ignatius College (1870). Loyola (1909), founded in that part of the city whose boundary on the east and southeast is the river, upon which Marquette journeyed to the point at Twenty-third and Robey Streets, where the cross was planted and where Marquette rested. What location in Chicago, geographically considered, could be more appropriate for the location of a Jesuit College? What place more hallowed or venerated? The far-seeing Father Arnold Damen, S. J., came and settled on the prairies in 1857. He built elementary schools, and when the children

¹³ ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. II, p. 135, et. seq.

¹⁴ For a full account of St. Francis Solanus see the articles of Rev. Silas Barth, O. F. M., in the ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. II, p. 447.

¹⁵ See complete account of St. Viator College in Archdiocese of Chicago *Antecedents and Development* (1920), p. 673, et. seq.

of the pioneers were ready for a college he provided it and named it in honor of the founder of the Jesuit Order, St. Ignatius. September 5, 1870, the college opened with thirty-seven students in attendance, and the staff limited to one teacher. In the great fire of 1871 St. Ignatius was providentially untouched. The student body was quadrupled, and a Museum of Natural History, one of the glories of the College, was begun and the foundation started of a splendid library.

St. Ignatius College is to the city of Chicago what the Congressional Library is to the Nation. It has grown with the frontier town of sixty years ago to the great city of 3,000,000 souls, and has kept abreast of every advance in educational progress. St. Ignatius boasts a postgraduate school of Philosophy, departments of Medicine, Engineering, and Law. In 1909 Loyola University was established. In 1914 a school of Sociology was added and extension lectures begun. The present enrollment in St. Ignatius and Loyola is over 3,000.¹⁶

The Benedictines opened St. Procopius in 1871 for the spiritual welfare of the Bohemians in America. St. Procopius Seminary and St. Procopius College attest to their zeal. Only men of Bohemian and Slovak nationality are accepted. At present there are 154 High, 40 College and 40 Seminary students.¹⁷

St. Viator's Normal Institute was founded in 1890, and is the novitiate of the clerics of St. Viator in the United States. The Municipal Tuberculosis Sanitarium, the Oak Park Hospital, Ephpheta School for the Deaf and the Northern Illinois State Hospital at Kankakee are attended by priests from St. Viator's Normal Institute.¹⁸

In the same year, 1890, St. Stanislaus College, conducted by the Fathers of the Resurrection, was founded. After more than thirty years of effort the College is proving eminently successful, and has obtained results among students of Polish descent such as to gain State University recognition and the recognition of the Northern Central Association of Colleges and Secondary Schools.¹⁹

Three years later the Christian Brothers opened the doors of De La Salle Institute at Chicago,—during the World's Fair year, and from that time to the present more than 2,000 of its graduates have entered the professions and are in places of trust in the business world.²⁰

¹⁶ Archdiocese of Chicago, op. cit., p. 675, et. seq.

¹⁷ *Ibid*, p. 677, et. seq.

¹⁸ *Ibid*, p. 681.

¹⁹ *Ibid*, p. 683.

²⁰ *Ibid*, p. 685.

De Paul University, with more than two thousand students, is a tribute to the first Archbishop of Chicago, Most Rev. Patrick Augustine Feehan, D. D. In September, 1898, the Vincentians opened St. Vincent's College to serve the educational needs of the North Side. The enrollment during 1898 was seventy students. The university originally was called St. Vincent's College, but nineteen years later, owing to progress and prosperity, the present large structure was completed, and the name changed to De Paul University. Very Rev. Peter V. Byrne, C. M., was the first President, and from a humble beginning the university has attained a position in the educational world which is an honor to the Catholic Church of Chicago. Rev. Francis Xavier McCabe was appointed President in 1910, and at the solicitation of Archbishop Quigley, De Paul opened its doors to women. The history of De Paul from the time of Father McCabe is a source of triumph for higher education. The summer school of 1911 was the beginning of the university extension courses adopted later by other schools throughout the country. During the war the government selected both De Paul and Loyola Universities for the training of members of the Students' Army Training Corps.²¹

In July, 1900, Rev. John Peil of the Society of the Divine Word, laid the corner stone of St. Mary's Mission House at Techy, Illinois. The school which is for the education of young boys in useful trades is called St. Joseph's Technical School, and it is from the character of this school that this country place, consisting of 700 acres in Cook County, ten miles from Chicago, takes its name, "Techy." In 1913 it was dedicated, as a matter of necessity, that the Society of the Divine Word open an institution for the education and training of future members with the idea of providing its foreign missions with American priests and missionaries. At the present time there are 90 students in the classical, 17 in the novitiate, 6 in the philosophy and 8 in theology. On December 3, 1919, the first three missionaries of the American province of the Society of the Divine Word sailed from Seattle for Shantung, China. His Grace, Archbishop Mundelein, personally attended the reception in honor of their departure, and this event permits the Archdiocese of Chicago the great honor of harboring the first American seminary for foreign missions.²²

The next educational event was the opening of St. Cyril College for the higher education of boys. On the South Side of Chicago the growth of the Catholic population was so marked that permission was

²¹ *Ibid.*, p. 687.

²² *Ibid.*, p. 689.

granted the Carmelite Fathers to purchase school property in the Hyde Park district, which later was sold and a purchase was made in Woodlawn. School commenced September, 1900, with an enrollment of 14 students. At present there are more than 200 students and the institution is recognized by the Board of Education and the University of Illinois.²³

At Norwood Park, a suburb of Chicago, the Passionist Fathers purchased in 1903 fifty-four acres of rolling land as a suitable location for a retreat of their institute. The territory assigned included the townships of Norwood Park, Niles, Edison Park and Park Ridge. Father Felix Ward, C. P., celebrated on April 10, 1904, the first parochial Mass in the chapel of the Asylum conducted by the Sisters of Charity. In June, 1909, the corner stone of the present monastery was laid by Rt. Rev. Paul P. Rhode. The Rev. David Phelan of St. Louis, editor of the *Western Watchman*, preached the sermon. On Sunday, June 12, 1912, one year later, Archbishop Quigley dedicated the monastery.²⁴

Cathedral College was founded in 1905 by Most Rev. James Edward Quigley, D. D., Archbishop of Chicago, with an enrollment of 52. This college was conducted under the name of Cathedral College until 1918, when the magnificent Quigley Preparatory Seminary, erected by His Grace, Most Rev. George W. Mundelein, D. D., was completed, since which time the institution has proven very successful. A large number of priests have been ordained, who made their preparatory studies in this institution.²⁵

The culminating Catholic endeavors in the educational and ecclesiastical field for the archdiocese of Chicago are represented in the great institution which Archbishop Mundelein is creating at Area, a short distance west of Chicago. This institution opened its doors to students in the fall of 1921. The teaching has been entrusted to the Jesuits, and the financial management and operation to the Archbishop's own clergy and agents. Undoubtedly this will very shortly become one of the greatest educational institutions in the world. The plan of construction and the scope of its work leave no doubt of its distinct pre-eminence. Catholics of Illinois and indeed of the entire United States are justified in taking special pride in this university and seminary, which offers much greater opportunity for the replenishment of the priesthood and for raising the standard of education and culture than has before existed in the Middle West.

²³ *Ibid*, p. 690.

²⁴ *Ibid*, p. 391, et seq.

²⁵ *Ibid*, p. 693, et. seq.

EDUCATIONAL INSTITUTIONS FOR WOMEN

To the courageous women of the religious communities who settled in our midst in the early days, we, of the present, should ever be filled with admiration and gratitude, and should strive in our own small way to "carry on" in the cause they so nobly espoused.

The history of the pioneer religious community of women in Chicago, Sisters of Mercy, St. Xavier's Academy, 1846, is so closely identified with the development of Chicago that a story of one is almost incomplete without the other. Mother Frances Ward with five companions, at the solicitation of Bishop Quarter traveled from Pittsburg, Pa., arriving at Chicago September 24, 1846. The humble quarters of the Bishop were vacated and the Sisters made it their temporary home. With a tremendous field for educational activities the persevering band of Catholic Sisters opened a school in the old Church back of the Pro-Cathedral at Madison Street and Wabash Avenue. The convent for the Sisters was located at Michigan Avenue and Madison Street, and the building which had been the first Catholic Church in Chicago was also its first parochial school. The Sisters of Mercy do not owe allegiance to any Motherhouse outside of the diocese in which they labor. November 21, 1846, was a gala day. It marked the first profession of a religious in the Middle West. The Sisters of Mercy received Sister Mary Gertrude McGuire, who also was the first of the pioneer Sisters called to enjoy her heavenly reward. One week later, November 28, 1846, a young lady, Mary Monholland, a native of New York State, accompanied by two companions, arrived in Chicago with credentials from Archbishop Hogan, of New York, a personal friend of her father. The journey of the little group was made partly by rail, partly by way of the Great Lakes. From St. Joe to Chicago the crossing was so stormy that the deck of the ship was swept by the angry waves, precipitating men, women and children into the water. No less a personage than the first mayor of Chicago, Mr. William B. Ogden, had the good fortune to rescue Miss Monholland, who was destined to become a pillar of the community. In religious life Miss Monholland was Sister Mary Frances. The Order continued to grow and although their only source of income was the Academy which the far-seeing Bishop had incorporated and obtained a charter for, as St. Xavier's Academy, yet the Sisters found time to dispense help to the poor and to teach in St. Mary's Parochial School for Girls and St. Joseph's for Boys. Instruction classes for converts and a night school for adults was begun, followed by a boarding house for working girls. Rev. Mother Agatha organized on the first Sunday in January, 1848.

a Children of Mary Sodality. The first social worker in the city of Chicago was a Sister of Mercy who sought the sick in their own homes and ministered to their wants. In 1849 the first Catholic hospital was agreed upon. Rev. Mother Frances Monholland purchased the swampy land on Wabash between Harrison and Van Buren, and helped with all her physical strength in filling up the swamp while she directed the work of erection of Mercy Hospital. The hospital was later moved to its present location. The cholera epidemic cast its gloom in 1854, while the academy was being built, and Rev. Mother Agatha and three other Sisters fell victims to their zeal. When the civil war broke out Colonel James A. Mulligan requested and obtained permission for six Sisters to go to the front. Two more Sisters followed later. The Jefferson City Hospital was placed in their charge and when an order was received for the Federalists to join another division, the hospital was closed and the Sisters took charge of a steamboat hospital conveying wounded soldiers from Shiloh to points where they could be properly attended. At this time General John C. Fremont was in command of the Western Department. The Confederates poured shot like hail stones on the Federal gun boats dotting the Mississippi. As a talisman and shield General Fremont held the dauntless Sister Mary Alphonsus before him, believing that her presence and prayers would save his life. It is a matter of record that General Fremont was the only uninjured soldier on that boat and that Sister Mary Alphonsus neither fainted nor fled.

The great fire of 1871 undid the work of years, but with the "I Will" spirit of Chicago the work was again pushed and rapid strides made. Mother Genevieve erected in 1896 St. Mary's Convent, Libertyville, Illinois, which is now used as a summer home for the Sisters. In 1906 the Sisters took up the care of the orphans at St. Mary's Training School, Desplaines, Illinois, and at the present time 1200 children sit down daily to their meals. With the onward march of progress St. Xavier's became a college in 1912, and at the present there are 412 Sisters in the community, 625 students in the college and academy, 120 being residents there. There are 6 high, and 19 grammar schools with a total number of 10,000 students.²⁶

The Sisters of the Holy Cross founded St. Angela's Academy on the outskirts of the picturesque little town of Morris in Northern Illinois, about 60 miles west of Chicago in 1857. The buildings are

²⁶ *Ibid.*, p. 698. See also *Leaves from the Annals of the Sisters of Mercy* by a member of the Order, and *Life of Mary Monholland* by a member of the Order.

modern, the grounds extensive and pretty. St. Angela's is an ideal academy and select boarding school for young ladies.²⁷

The Madames of the Sacred Heart arrived in Chicago on August 24, 1858, and from a group of seven now number 1100 with twenty-five schools.²⁸

We learn of the Sisters of the Congregation of Notre Dame of Montreal, Canada, through the founding at Bourbonnais, Illinois, of a school for girls in the year 1860. In 1910, the Golden Jubilee was celebrated and a long cherished plan realized in the laying of the corner stone of the present modern buildings. Ninety-six day pupils and seventy boarders are in attendance. The education given embraces all that is comprehended in the term education: the development of the physical, mental and moral powers of the pupil.²⁹

The Congregation of the Sisters of the Third Order of St. Francis of Mary Immaculate, 1865, a teaching and nursing order, has increased from the original band of four sisters to 565. The pupils now number 12,500. The Chicago diocese has 22 schools; Rockford, 8; Peoria, 4; Alton, 11.³⁰

Sisters of Charity, B. V. M., identified as educators with the Jesuit Fathers, arrived in Chicago on August 15, 1867. St. Aloysius was the first parochial school followed by the Sacred Heart. At the present time there are twenty-four schools in Chicago, 19 parochial and five high schools,—Immaculata High having opened September, 1921. St. Mary's on the West Side, the community school, is the largest Catholic high school in the West, the second largest in the country, the Catholic high at Philadelphia, Pa., only being larger. There were one hundred and five graduates in 1921, and there will be a greater number this year. St. Mary's was opened twenty-one years ago. The Sisters of Charity of the B. V. M. operate ninety schools in the forty-eight states of the Union.³¹

St. Francis Academy at Joliet was chartered in 1874 and is accredited to De Paul University, University of Illinois, and Illinois State Normal. St. Francis concedes to music the high position it should

²⁷ *Ibid*, p. 702.

²⁸ An extended account of the work of the religious of the Sacred Heart will be found in Archdiocese of Chicago, op. cit., p. 692, et. seq.

²⁹ *Ibid*, p. 694.

³⁰ *Ibid*, p. 696.

³¹ For an account of the B. V. M.'s see *The Early Days*, compiled by members of the Order.

hold in the curriculum of an expansive educational system. Two hundred and eighty-one students are enrolled at the present time.³²

The School Sisters of Notre Dame are located at Longwood since 1875, and the Academy of Our Lady of Longwood is considered one of the best schools in the Archdiocese. About 400 students are enrolled, 150 residing at the academy.

Notre Dame Academy, Chicago, which has held an honored place on the West Side since 1882, and St. Anne's, at St. Anne, Illinois, (1883) are in charge of the Sisters of the Congregation of Notre Dame, Montreal.³³

Sisters of Mercy are in charge of St. Patrick's Academy in Chicago. "Patron of Catholic Schools," was the title justly bestowed upon Most Rev. Patrick Augustine Feehan, Archbishop of Chicago. Upon his arrival in Chicago in November of the year 1880, His Grace very soon realized the need for Catholic teachers. With the establishment of parishes and the building of Churches, schools followed. So great was the demand upon the religious communities already established that it was found impossible to furnish enough teachers. The urgent request of His grace to Mother Mary Catherine of the Order of Mercy, Nashville, Tenn., for sisters to teach was immediately attended to and on June 5, 1883, the sisters arrived in Chicago ready to labor in the new parish of St. Malachy. The pupils of St. Patrick's Academy enjoy the advantage of hearing lectures delivered within the Academy by specialists in literary, ethical, biblical and scientific subjects. Ten schools are now in charge of the sisters, including St. Catherine's High, Oak Park.³⁴

At 1444 Division Street is located Holy Family Academy, founded in the year 1887, by Very Rev. Mother Frances Siedliska of the Community of Sisters of the Holy Family of Nazareth. Besides the grammar grades and high-school course, the Polish language is taught. In 1905 the Alumnae Club was formed. Meetings are monthly and the members look forward to them as a happy reunion.³⁵

Three years later we find on the North Side of Chicago one more academy, the Josephinum Academy, Sisters of Christian Charity. There are about 80 boarders and 100 day scholars. The departments

³² See an account of St. Francis, in *Archdiocese of Chicago*, op. cit., p. 708.

³³ *Ibid*, p. 710.

³⁴ *Ibid*, p. 712. This is not the same community of Sisters of Mercy as that which conducts St. Xavier's. For an account of Archbishop Feehan's educational activities, see the splendid work just published by Matre & Company, *Life of Patrick Augustus Feehan*, by Rev. C. J. Kirkfleet.

³⁵ *Archdiocese of Chicago*, op. cit., p. 712.

are primary, intermediate, commercial, academic, music, domestic science.³⁶

The Sisters of Providence opened Our Lady of Providence Academy, Chicago, in 1897. A four year high-school course is embraced in its curriculum. There are about 550 pupils, and the total number of graduates is almost 900, 141 are teaching, 91 are in religion.³⁷

Nazareth Academy, LaGrange, 1899, Congregation of the Sisters of St. Joseph is an institution for the higher education of young ladies, and is situated in a Chicago suburb.

A school for small boys is also in charge of the Sisters.³⁸

Loretto Academy of the Immaculate Conception is located on the South Side of Chicago, a boarding and day school for girls and was opened on March 25, 1905. Over 200 pupils are in attendance at the present time.³⁹

Our Lady's Academy, Manteno, was opened in July, 1907, by the Sisters Servants of the Holy Heart of Mary. The regular attendance is 250 pupils.⁴⁰

The Benedictine Sisters opened St. Scholastica's Academy, Rogers Park, Chicago, in 1907. Other than the high-school course, music, art and needle work are taught.⁴¹

In St. Ignatius parish (Jesuit) the parochial school and convent of the Holy Child are in charge of the Sisters of the Holy Child Jesus since 1907. More than one hundred pupils are enrolled in the four year course in the convent.⁴²

The Lithuanian Sisters of St. Casimir teach the children of Lithuanian parentage and have made the Chicago Archdiocese their home since 1909. Their parochial schools numbering seven are located on the three sides of Chicago, and at Chicago Heights and Waukegan, seven in all, including St. Casimir Academy.⁴³

Sisters of the Resurrection, Norwood Park, have labored in the Archdiocese since 1900.⁴⁴

³⁶ *Ibid*, p. 713.

³⁷ *Ibid*, p. 714.

³⁸ *Ibid*, p. 715, et. seq.

³⁹ *Ibid*, p. 717.

⁴⁰ *Ibid*, p. 718.

⁴¹ *Ibid*.

⁴² *Ibid*, p. 719.

⁴³ *Ibid*.

⁴⁴ *Ibid*.

Marywood School, Evanston, is in charge of the Sisters of Providence and has been in existence since September 8, 1915. The regular academy course is taught.⁴⁵

Aquinas High School, established in 1916, in charge of the Sisters of St. Dominic, Adrian, Michigan, is located in St. Philip of Neri Parish. The curriculum offers the following courses of study: General course, household, arts and sciences, commercial and secretarial course, instrumental and vocal music and art. Accredited to State University, Catholic University of America, and Chicago Normal College.⁴⁶

The most recent and perhaps the most notable addition to the Catholic educational institutions for women is the Rosary College, established at the instance of Most Rev. Archbishop Mundelein, under the direction of the Dominican Sisters. This institution for the higher education of women will open its doors to students the present year, and will provide the crowning glory of the Catholic educational system for women. Situated on the outskirts of Chicago in one of the most beautiful spots available near the great city, the new Woman's College gives promise of unqualified success, and deserves and will receive the solid support of the Catholic women of the Archdiocese of Chicago, and indeed of the entire state and surrounding states.

It is noticeable that the great bulk of these notes concern educational institutions of the archdiocese of Chicago. For this situation there is a substantial reason, not having to do with the pre-eminence of the archdiocese, but expressed in a sentence it is: a question of accessibility. It is just the situation. At the instance of the Archbishop of Chicago, and under the direction of Mr. Joseph J. Thompson, the Editor in Chief of the ILLINOIS CATHOLIC HISTORICAL REVIEW, which publication, by the way, and its sponsor, the ILLINOIS CATHOLIC HISTORICAL SOCIETY, are the outgrowth of the interest aroused by the Centennial celebration and the Centennial history, complete educational data for the archdiocese of Chicago has been collected and put in form in the history of the archdiocese published in 1920. No like service has been performed for the rest of the state, and due to limitations, both as to time and ability, I am unable to give creditable treatment to the splendid educational institutions in the other dioceses of the Province. I feel that it would be unjust, however, not to mention some of the most noted of them. In the diocese of Alton, for example, are to be found not only St. Francis Solanus of Quincy, heretofore mentioned, but the Quincy College and Seminary. St. Francis Mon-

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*, p. 620.

astery and Novitiate at Teutopolis, and St. Joseph's Seminary of the same place. St. Mary's Academy, conducted by the School Sisters of Notre Dame at Teutopolis. The Mother House of the Ursulines at Alton, and the Mother House and Academy of St. Theresa at Decatur. The Convent of Our Lady of the Sacred Heart at Springfield, and St. Joseph's Ursuline Academy of Springfield.⁴⁷

In the Peoria diocese we find the Spalding Institute for boys at Peoria; Corpus Christi College at Galesburg; Spalding Institute, in charge of the Benedictines at Nauvoo; St. Bede Abbey, College and Seminary at Peru, all for boys; while there are for girls the Academy of Our Lady of the Sacred Heart in Peoria; Holy Family Academy, Beaverville; St. Joseph's Academy, Bloomington; St. Mary's Academy, Danville; St. Joseph's Academy, Galesburg; St. Mary's Convent and Academy, Nauvoo; St. Joseph's Convent, Ottawa; Visitation Academy, Villa de Chantal, Rock Island.⁴⁸

In Belleville diocese is the Immaculate Conception at Belleville.⁴⁹

In the Rockford diocese, Mount St. Mary's Academy, Geneva Road, for girls, and St. Raymond's Academy, Geneva, for boys.⁵⁰

Space forbids individual reference to the more than five hundred parochial schools in the State.

Summing up the present state of Catholic education in Illinois, we find that there are at present in the state four universities; six seminaries; 53 colleges and academies; 27 high schools, and 508 parochial schools, and that the enrollment last year in these several educational institutions numbered 207,410.⁵¹

These educational institutions began to develop on an extensive scale about 1850. Three generations of the residents of Illinois have had an opportunity of attending the Catholic schools. A conservative estimate of the men and women who have obtained a part or all of their education in Catholic schools would be 300,000.

What manner of men and women are these that have passed through the Catholic schools? In the first rank of course are to be found the members of the clergy, possibly more than 5,000 who with varying degrees of success have devoted their lives to the promotion of Christian ideals in life and the obtaining of salvation after death. Following these in importance are the devoted religious, who have put

⁴⁷ *The Official Catholic Directory* (1921), p. 211, et. seq.

⁴⁸ *The Official Catholic Directory*, p. 502, et. seq.

⁴⁹ *Ibid.*, p. 223, et. seq.

⁵⁰ *Ibid.*, p. 502, et. seq.

⁵¹ *The Official Catholic Directory*, see under the several dioceses.

aside all the preferments and pleasures of life and devoted themselves to the love of God and the service of mankind. In the world where the great multitude of these Catholic students are to be found it is believed that the more Catholic education laymen or laywomen have acquired the better men and women they are, and the better citizens they become. In the professions, in the trades and industry, products of the Catholic schools are conspicuous. In the case of woman, the Catholic school girl, when she has not embraced a religious life, has grown up to be an efficient wife and devoted mother, the names of whose children or whose own is seldom found in the scandal columns.

I have been informed by one who is studying the constituent elements of the young men who were in the service during the late World War that a great percentage of the young Catholic men who volunteered for service in the army or navy were products of the Catholic school, and what is perhaps still more significant that so far as he has been able to learn, of the nearly two hundred young Catholic boys who were decorated for bravery in the service every one was a pupil or student of the Catholic school.

Considering this record, partial and faulty as it concededly is, is it any wonder that Catholic bishops, the Catholic clergy, and indeed the whole Catholic people, should stand firmly for their schools, and is it not an incentive to Catholic mothers, of which this association is largely made up, to reconsecrate themselves to the cause of Catholic education?

HELEN M. LARKIN.

Chicago.

POINTS IN ILLINOIS HISTORY—A SYMPOSIUM

MOOTED QUESTIONS

Prior to the finding of the manuscripts in the convent at Montreal, and indeed until the more extended editions of the *Letters Edifiantes* which have been reproduced as the *Jesuit relations*, the early history of the Illinois country and the Mississippi valley region was very hazy. One could find hints and fragmentary references to visits of the missionaries, of conversion of savages, and of tragedies involving martyrdom.

Manuscripts translated and published and now widely circulated have done much to clear up and make definite the true story of the pioneers, but despite this fact there is a considerable divergence, even amongst close students, with respect to a number of questions. It might not seem unnatural that men of differing religious beliefs would differ as to matters involving the Church, but it is quite noticeable when Catholic students seem by stray statements to disagree rather radically upon points of fact, especially since they must have relied largely upon the same sources of information.

It would seem to be valuable to examine some at least of these apparent differences, and to that end students of history are requested to examine the following inquiries and state their conclusions and their sources of authority for such conclusions.

Starting out with the conceded proposition that outside of the visits that were made under Spanish auspices in the sixteenth century, the first white men to enter the Illinois country or to sight the Mississippi river were Frenchmen coming down from Canada and the north, the first inquiry is:

1. Who were the first white men to reach the Illinois country and the Illinois and Mississippi rivers? Is there any foundation for statements which have been made to the effect that other white men, lay or clerical, were in the region at Chicago or elsewhere before Father Marquette and Louis Jolliet?

¹These notes were sent to a number of earnest students of history, who were requested to reply for the benefit of readers. Some of the very interesting replies are published herewith, together with additional notes by the editor.

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

(1776-1863)

The history of the United States is a story of a young nation that grew from a small group of colonies on the eastern coast of North America to a vast, diverse country that spans two continents. The story begins with the first European settlers, who came to the New World in search of new opportunities and a better life. They found a land of natural beauty and abundance, but they also found a land that was already inhabited by a rich and complex culture of Native Americans. The story of the United States is a story of the struggle for independence, of the fight for freedom and self-determination, and of the journey towards a more perfect union.

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2. Is there any foundation for the speculations as to Robert Cavelier de LaSalle reaching the Ohio or the Illinois or Mississippi in 1669 or 1670?

3. It is, of course, beyond doubt that Father Francis Pinet, S. J., assisted by Father Julian Bineteau, S. J., established and maintained the Mission of the Guardian Angel at the Chicago river 1696. Numerous sites have been assigned to this mission, ranging all the way from the mouth of the Chicago river to points north of what is now Evanston. What reason is there, if any, for assuming that the mission was located any place else except near the mouth of the Chicago river? It is to be remembered that the first French fort was located at the mouth of the river, and that the mouth of the river was the stopping place for every one that we have any record of, including Father Marquette, in the winter of 1674, and all others down to the establishment of Fort Dearborn at the same place in 1803.

4. Some writers have exploited a bitter quarrel between La Salle and the Jesuits almost as soon as La Salle became known in this region. Is there any foundation for the belief in a radical disagreement of this kind, in view of the fact that Henry de Tonti, La Salle's lieutenant, gave every attention to the Jesuits as well as all other missionaries?

5. What is the true sequence of the mission sites on the Illinois river? A reading of the Relations clearly indicates that the first mission site was on a plain, presumably near the great rock, which has since been named Starved Rock; that afterwards when Tonti, at the suggestion of La Salle, built a fort on the top of the rock, a chapel was built in the fort. By 1695, however, Father James Gravier, S. J., is found with his chapel and mission near Peoria lake. Was the Mission of the Immaculate Conception removed from near the big rock to Peoria, or was there a new mission at Peoria; and, if so, what was the name of the mission? How is this to be elucidated?

6. It has been stated occasionally that there were missionaries at Peoria at times antedating the first visit of Father Marquette to the Illinois region, and it is said that the names of these missionaries, with the dates that they served at Peoria are to be found in the archives of the archdiocese of St. Louis. Are these statements founded on fact, and what can be authoritatively stated with reference thereto?

7. A reading of the relations or letters from the missionaries, indicates that Father Gabriel Marest, S. J., led the Kaskaskia tribe of Indians from the old Kaskaskia village, the situs of which was near what is now Starved Rock in the latter part of the year 1699, down the Illinois river, down the Mississippi, and up what became known as

the Kaskaskia river, and there established a new Kaskaskia village, which became the town of Kaskaskia, the capital of the state of Illinois, and the seat of civilization and Christianity in mid-America. It has been frequently stated that the Kaskaskia village was a mission point many years prior to 1700, some fixing the date at 1685. What foundation is there for any such statement?

8. It is occasionally stated that there was either a temporary or permanent settlement on the west side of the Mississippi river in Missouri prior to 1700. What foundation is there for such a statement? It is sometimes stated that white men were there before the end of the seventeenth century. Is there any ground for such a statement?

"Chicago" was the name of a distinguished Indian Chief who was an exemplary Catholic and who accompanied Rev. Nicholas Ignatius de Beaubois, S. J. to Paris and was received in the highest circles. Undoubtedly the present city of Chicago gets its name from this chief. Are statements that the name was derived from other sources probable?

SUGGESTIONS BY REV. GILBERT GARRAGHAN, S. J.

I shall answer at least a few of the questions; I am writing from memory, having just at this moment no books of any kind to refer to.

1. I think Shea says somewhere that Nicholas Perrot, the fur-trader, was at Chicago at a very early date probably before Marquette. But the point is not by any means clear or well-established I don't think that any present-day historian would make this claim for Perrot. On the other hand, Marquette's Journal seems to indicate that French traders were accustomed to visit the locality of Chicago before Marquette's arrival.

2. There seems to be no foundation for the speculation that La Salle reached the Ohio or the Mississippi or the Illinois as early as 1669 or 1670. If I mistake not, Alvord in his *Illinois Country* says that the statement to this effect circulated at an early date was an invention of La Salle's friends.

3. The evidence for the site of Father Pinet's mission is drawn entirely from Father St. Cosme's letter of 1699. According to different interpretations given to the words of the letter, the site of the Mission has been placed at Lake Calumet or 'the Skokie' a spot north of Evanston. The most satisfactory discussion of the point is to be found in Milo Milton Quaife's *Chicago and the Old Northwest*. Quaife decides in favor of a site at the forks of the River (Chicago) or somewhere between the forks and the mouth. Incidentally I may say that Quaife in a paper contributed to the *Illinois Historical Collections* contends that there never was a French fort at the mouth of the Chicago River. Alvord, however, seems to admit that there was a depot or magazine of supplies established at Chicago by the French.

4. The list of missionaries in the St. Louis diocesan archives (reproduced, I believe, in Spalding's *Life of Bishop Flaget*) is obviously inaccurate in some

details. Its mention of missionaries in the Mississippi Valley antedating Marquette is not to be taken seriously. The compiler evidently misread names and dates which he found in his sources.

5. Father Lawrence J. Kenny's article in the *St. Louis Catholic Historical Review* (The First Settlement in Missouri) shows conclusively that the Kaskaskia on leaving the Illinois River settled first at the mouth of the River Des Peres within the present city-limits of St. Louis. The Kaskaskia did not settle at the Kaskaskia River in Illinois until some years later (say, in 1707.)

6. Answer in number 5.

7. This settlement at the mouth of the Des Peres was a French-Indian affair. Hence, white men were actually settled in Missouri as early as 1700, in which year, if I can trust my memory, Father Marest and the Kaskaskia came down from the Illinois River to the Mouth of the Des Peres.

G. J. GARRAGHAN, S. J.

SUGGESTIONS BY LAWRENCE J. KENNY, S. J.

1. (A) There is much reason to think that other white men may have been in Illinois and at so frequented a center of routes as Chicago before Marquette and Jolliet. The "Relations" refer to trappers and traders going among the tribes in advance of the missionaries. At a very early date the number of these trappers and traders, who made their rendezvous at Michilimacina was 1,000. If there were but a fourth of this number there in 1673, it would be almost certain that not only Illinois but Chicago would be visited by some of their parties. But these men left no written records of their travels. I am convinced that Marquette learned very much from them, and that his marvellous map is not less the fruit of such information than of his voyage. For instance, how could he learn otherwise how to locate the Omaha tribe, and the Pawnee (Maha and Pana); how could he learn that at the headwaters of the Missouri there was a river that flowed to the Pacific? We do not read that he met any Indians hereabout who might have told him.

(B). There is no convincing evidence that any maker of history, any person who left written testimony of his travels, or any persons whose travels had a political significance, ever visited Illinois or Chicago before Marquette and Jolliet. All this wide Mississippi Valley lay between New France and New Spain, and not far from New England. There is no one, before Marquette and Jolliet, on whose coming a claim of national ownership could be based. This is the big fact connected with the coming of Marquette: the Lilies of France grew from his footprints.

2. As to La Salle visiting the Illinois, the Mississippi, or even the Ohio in 1670:—His claim to have visited the Mississippi has been combated so successfully that his most ardent admirers no longer hold it. There is nothing certain about his wanderings during those years, and hence any statement about his discoveries then is of little historical value. No claim to the west could be made by France on such nebulous travels

Mr. Oscar Collet wrote a very clear demonstration of the truth that what is supposed to have been La Salle's discovery of the Ohio River was not in fact the Ohio River. I recall that La Salle describes the River as losing itself in the earth near the falls. All writers interpret these falls to mean the falls of the

Ohio at Louisville. Now how anybody who has seen the magnificent Ohio at Louisville and can imagine that it ever lost itself in the earth thereabouts is beyond comprehension. It is no compliment to the historical accuracy of the Louisville historians to observe that they seem to think that La Salle discovered their falls. Mr. Collet showed his argument, he told me, to John Gilmary Shea, who replied that he had already reached that same opinion; namely that La Salle did not see the Ohio at that date, but neither of these writers seem ever to have given their views to the press on this item.

Here is the only place to mention *Groseilliers* and his companion, Radisson. Miss Laut has given a vogue to these as the discoverers of the Mississippi, and at least one article in the Catholic Encyclopaedia accepts her contention. Father Campbell touches on the claim at page 262 of his "Pioneer Laymen of North America" and I think shows conclusively that these men were not discoverers. I think he is over liberal in granting as evident that the "Forked River" spoken of by Radisson was the Mississippi. But let it be granted that Radisson and company saw the great river, they did not discover it to the world, their find was not an historical event. It has been thought that Father Rene Menard wandered as far as the Mississippi long before the time of Marquette. If he did, his action has no historical importance; he did not let the world have his knowledge.

Folwell in "Minn." (American Commonwealth Series) page 13, dismisses Radisson with the reason given above.

3. As to the location of the Guardian Angel Mission at the mouth of the Chicago River, so many historians of known accuracy have decided in favor of that site that one would be rash to name another. Yet I may tell you that I should not dare pronounce on the matter without giving a close study to the arguments of Wm. H. Lee in favor of Indian Ridge out on the Calumet. I find corroborating arguments in this, that Marquette speaks of the Kaskaskia tribe as only 18 leagues distant from him, while he wintered at Chicago, and he sent his faithful Pierre off to the tribe as you would send a boy to the post-office.²

²I say 18 leagues from memory; please verify or change to "a short distance." Father Garraghan holds to the old view—the forts of the river site—although he had studied Lee. I have high regard for Miss McIlvaine's judgment, who is also very decidedly in favor of that location. Both however would admit that there is room for further investigation. Note by Father Kenny.

The opinion has been expressed that the location of the Angel Guardian Mission is to be judged from Father St. Cosme's letter. Rev. Jean Francis Buisson de St. Cosme was one of the priests educated at the school established by the Bishop of Quebec, in Quebec, for the training of priests for the Foreign Missions, and he and all the priests coming from that university were called priests of the Foreign Missions, usually designated by the letters F. M., following the name. Father St. Cosme and three other fathers from the same seminary, viz., Father Francois Jolliet de Montigny, Father Antoine Davion, and Father Dominic Thaumeur de la Source, together with several lay brothers engages and voyageurs, were sent by the Bishop to establish missions on the Mississippi River in the year 1699, and in their journey they traveled the same road followed by Father Marquette in his second voyage through Mackinac and down along the lake to Chicago.

Father St. Cosme's exact words concerning the Angel Guardian Mission are as follows:

4. As to the difference between La Salle and the Jesuits, the thought of this recalls a picture I saw recently in one of the periodicals, where a little stone sunk into a crevice is shown as gradually dividing two huge rocks. There was

Leaving Kipikaoui on the 17th and after being windbound on the 18th and 19th we camped on the 20th at a place five leagues from Chikagou. We should have arrived there early on the 21st but the wind which suddenly arose on the lake compelled us to land half a league from Chikagou. We had considerable difficulty in landing and in saving our canoes; we all had to jump into the water. One must be very careful along the lakes, and especially Lake Mixeigan, whose shores are very low, to take to the land as soon as possible when the waves rise on the lake, for the rollers become so high in so short a time that travellers have already been wrecked there. We, Monsieur de Montigny, Davion and myself, went by land to the house of the Reverend Jesuit Fathers while our people remained behind. We found there Reverend Father Pinet and Reverend Father Binneteau, who had recently arrived from the Illinois country and was slightly ill.

I cannot describe to you, my lord, with what cordiality and manifestations of friendship these Reverend Fathers received and embraced us while we had the consolation of residing with them. Their house is built on the bank of a small river, with the lake on one side and a fine and vast prairie on the other. The village of the savages contains over a hundred and fifty cabins, and a league up the river is still another village almost as large. They are all Miami. Reverend Father Pinet usually resides there except in winter, when the savages are all engaged in hunting, and then he goes to the Illinois." (*Kellogg, Early Narratives of the Northwest* p., 346).

Mr. Milo Milton Quaife, one of the most careful students of western history, has examined this question of the location of the Angel Guardian Mission with great care and speaks of it as follows:

"The site of the Guardian Angel has long been a subject of misapprehension. Aside from the general allusions to the mission as being at Chicago, the document of chief importance in determining its location is the letter of St. Cosme of January 2, 1699. He had passed during the preceding autumn and early winter, in company with a party of associates, from Mackinac to the Mississippi by way of Green Bay, the Chicago portage, and the Illinois River route, and the letter is, in fact, a report concerning this trip. The party spent some time at Pinet's mission, detained by storms and other obstacles. From a study of this letter, as printed by Shea, Grover concludes that the mission was situated above the modern Chicago on the North Shore, near the present village of Gross Point.

Shea's translation of St. Cosme's letter, however, frequently departs from the original manuscript. Because of this fact, reference to the letter deprives Grover's argument of whatever force it might otherwise possess. It shows that St. Cosme's party left the site of the modern city of Racine on October 17, and having been detained by wind, cabin'd three days later 'five leagues from Chikagwa. This they should have reached early on the twenty-first, but a wind suddenly springing up from the lake obliged them to land 'half a league from Etpikagwa.' Here the priests left their baggage with the canoe-men, and went 'by land' to the house of Father Pinet, which they say was built on the bank of the little river, having on one side the lake and on the other a fine large prairie. On the twenty-fourth, the wind having fallen, they had their canoes brought with all their baggage, and the water being extremely low, placed everything not absolutely necessary for their further journey in a cache, to be sent for the following spring. Finally on the twenty-ninth they started from Chicago and encamped for the night at the portage, two leagues up the river.

It is clear from this account that 'Etpikagwa' was a point on the lake not more than fifteen miles north of Chicago; that here the party landed early on October 21, and the priests, leaving the boatmen behind, went by land to Pinet's house. Grover says that this shows the mission was not on the lake shore, and that they went inland to reach it; and he further assumes that they proceeded but a short distance. In fact, it shows neither of these things, and since three

undoubtedly a little stone between La Salle and the Jesuits but writers have so pushed that wedge that in recent books, but not in their own times, these two huge rocks stand divided.

La Salle was a Jesuit himself for nine years. There always were and there are ex-Jesuits. I know that there is always the kindest feeling on the part of the Jesuits for their former companions. No matter how far the ex-member may wander from the track, his old associates follow him with prayer and the tenderest feelings of fraternal affection. Sometimes circumstances will dictate a suppression of the manifestations of these sentiments, and such no doubt was the situation in the case of La Salle. He was a man of wild, fantastic, impracticable views. The Jesuits knew that thoroughly. They would naturally not wish to seem to share in his visionary projects; all the earlier works of the missions could easily be compromised either financially or with the government were they to become sharers in his plans. They stood off, and seemed cold. I am convinced this is the full extent of the difference between the Jesuits and La Salle. Of course, I hold that events thoroughly justified their position.

If it could be found out who wrote the letter which was and sometimes is still attributed to Tonti, although Tonti himself denied authorship of it, I believe we should then know the author of the tales of hostility between La Salle and the Jesuits. Who could have written that letter?

5. The Kaskaskia Indians were the Kaskaskia mission, and history finds them ever facing south from the time of Marquette until the coming of the Americans. Their first center was at the Rock, but in Father Gravier's time it had moved to Peoria. If I recollect rightly one of the Fathers mentions that there were three chapels at Peoria. I do not recall the word "Mission of St. Louis" but of course there was Ft. St. Louis, and the mission there under the priests with

days elapsed before the canoes were sent for, there is nothing in the account inconsistent with the supposition that the priests proceeded a distance of fifteen miles down the lake shore in coming to the mission.

On the contrary the account directly supports this supposition. If the mission was inland near the Skokie marsh, as Grover supposes, they could hardly have had the canoes brought to it on the twenty-fourth. The supposition that it was located at the modern Chicago is strengthened by St. Cosme's account of the departure from Chicago. Having sent for the canoes on the twenty-fourth, the party started from Chicago on the twenty-ninth and camped for the night two leagues up the river at the beginning of the portage. They had been staying with Father Pinet, and Father Pinet was at 'Chikagwa' and two leagues away, 'where the little river loses itself in the prairies,' and at the commencement of the portage they camp. Pinet's mission was, then, apparently, near the mouth of the Chicago River. Reverting to the description already given of it as 'on the bank of the little river, having on one side the lake, and on the other a fine large prairie,' we find nothing to conflict with this conclusion.

Finally, St. Cosme records that having made half of the portage they were delayed by the discovery that a little boy, who had joined the party, had wandered off. St. Cosme with four of the men turned back next to look for him. Their quest was unsuccessful, and the next day being All Saints', St. Cosme was obliged to go and pass the night at Chicago. Mass having been said early, the following day was devoted to the search. Evidently the Chicago here referred to was not, as Grover supposes, located on the North Shore fifteen miles above the mouth of the river. On the contrary, it must have been within a reasonable distance of the portage where the boy was lost. From every point of view the study of St. Cosme's letter leads to the conclusion that the mission of the Guardian Angel was on the Chicago River at some point between the forks and the mouth." *Quaife, Chicago and the Old Northwest*, pp. 40, 41 and 42).

La Salle may have been called Mission of St. Louis. The central Jesuit mission was always the Mission of the Immaculate Conception.'

³ It seems to me that Father Kenny is not quite clear when he says that the central mission "was always the Mission of the Immaculate Conception," but in the same paragraph, previously, infers that Peoria became the center. Laying aside the question of the moving tribe of Kaskaskias interrupting their journey at the River Des Peres, as Father Kenney suggests, it is to be noted that as soon as the fathers began to write from Kaskaskia they spoke of the Mission of the Immaculate Conception there located, and it is very certain that the mission at Kaskaskia was called the Immaculate Conception at least as early as 1712, and of course the mission and church which succeeded retained the same name to the present day.

After reading all that I have been able to find on the subject I arrived at the conclusion that, whereas Father Marquette established the Mission of the Immaculate Conception near the rock (at what is now Utica) and, whereas Father Allouez ministered there during his missionary period, yet the Kaskaskia and Peoria tribes intermingled freely, and the Kaskaskia had the habit of going on long hunts, and being away from home, while the Peorias seem to have stayed closer about Peoria Lake. Father Rale seems to have ministered at Peoria, and although Father Gravier came to the original location and built a new chapel "within the fort" which Tonti had constructed, on the top of Starved Rock, nevertheless while Father Gravier was away on a missionary journey, pretty much all of the Indians seem to have gathered around Peoria, and Tonti built a new fort down there, and Father Gravier set up a mission there when he returned. This, I think, was still the Mission of the Immaculate Conception. Now time passed, and while Father Gravier was ministering at Peoria, several other priests had come along to Fort St. Louis on the rock, amongst whom were Fathers Pinet, Bineteau and Marest. These priests it seems to me took care of the Kaskaskia Indians as they came back and forth to the neighborhood of the rock; they also traveled about more or less and Father Gravier labored amongst the Peorias.

Father Gravier is compelled to go away again, and while he is gone in 1699 the Kaskaskia tribe and the Frenchmen living around the rock make up their minds to go south and get nearer the French settlements on the lower Mississippi. Father Gravier returned just in time to learn of their movement and persuaded them to stop.

Whether they stopped before they reached the Kaskaskia River is a question that Father Kenny has helped materially to elucidate, but it is very plain that they finally reached Kaskaskia. Now did they or did they not take the Mission of the Immaculate Conception with them on this journey? Father Kenny's suggestion of the establishment of a mission known as the Mission of St. Francis Xavier on the River Des Peres would seem to indicate that they did not.

Yet the parish church registers of the Mission and Church of the Immaculate Conception reposing in the archives of the St. Louis University, as I remember them, furnish pretty clear evidence that the mission was so removed. The first entry in the registers which are preserved is the baptism of the child of Michael Accau and the daughter of a Peoria Chief. Following this in proper order, as I remember it, are other records of baptisms and marriages at Kaskaskia under the same name of Immaculate Conception; indeed it has been learned that a child of

My article in the *St. Louis Catholic Historical Review* April 1919, told how Rouensa's band of the Kaskaskia led the way to the south, and established a mission within the present limits of St. Louis in 1700, which was known as the

this Accau marriage (perhaps the same one that was baptized at Peoria) was a resident and land owner of Kaskaskia.

How is this difficulty to be solved? It is undoubtedly true that Father Gravier remained at Peoria for several years after the removal of the Kaskaskia tribe from this region. It cannot be said that the Mission of the Immaculate Conception existed in both places, Peoria and Kaskaskia. It is also true that Father Marest, who was in charge of the mission at Kaskaskia, also charged himself with the oversight of Peoria (after Father Gravier left), as he went there to assist a persecuted priest, and also for the purpose of examining into the propriety of sending another priest after the Indians had abused their missionary.

Attention is directed to the fact that although Father Marest visited Peoria from Kaskaskia, and though he sent Father Deville there, at the request of the savages, none of the letters give any name to the Peoria mission after the removal of the Kaskaskia tribe with Father Marest in 1699.

Until further light is thrown upon this subject I feel obliged to adopt the suggestion of Mr. Alvord as given in "*The Illinois Country, 1673-1818*," where, speaking of the several removals, he says:

"When Father Marquette founded it (the Mission of the Immaculate Conception), in 1674 the Kaskaskia occupied a village near the site of modern Utica. Father Gravier moved the Mission to Peoria when Tonti built the new Fort St. Louis at that place. Finally in 1700 the Kaskaskia, accompanied by Father Gabriel Marest, moved southward and settled on the lower end of the American bottom near the Kaskaskia River; and in the neighborhood of the French traders formed a village by themselves." (p. 132)

This, of course, does not quite tally with Father Kenny's contention that the Indians stopped for five years on the way to Kaskaskia.

In this connection Mr. Alvord has brought out an interesting point with regard to the removal of the fort and mission from the rock to Peoria. He says that when Tonti and LaForest got permission from the king to continue trading in the Illinois country in 1690, after the death of La Salle, Tonti was anxious to make a change. These are Mr. Alvord's words:

"When Tonti learned of the success of his partner (that is, in getting the approval of the king), he was at Mackinac, and immediately instructed his nephew, Sieur de Lette at Fort St. Louis to consult the Indians about moving the site of the fort and village from Starved Rock, since it was too far from wood and almost inaccessible to water in case of hostile attack. The Indians who had previously intimated their desire for a change chose as the new place for their village, Pimetoui, situated on the north side of the river, about a mile and a half from the lower outlet of 'Lake Peoria.' Here in the winter of 1691-1692 Tonti erected a new and commodious fort, which was still called St. Louis, but more frequently Fort Pimetoui. It was surrounded by 1800 pickets; had two large houses, one for lodgings and one for a warehouse, and to shelter the soldiers two other houses built of uprights. Around this new fort there soon collected French settlers who thus formed the first permanent village in the Illinois, and for two generations—not continuously—the fort itself stood on the banks of the Illinois River as the symbol of French imperial aspirations."

In a foot note Mr. Alvord says:

Mission of St. Francis Xavier; Peoria still kept the old title of Immaculate Conception.⁴

"The building of this second fort has hitherto been unknown even to local historians, who have been puzzled by the remains of a fort on the east side of Peoria." (p. 100)

He tells us that he learned these facts from a manuscript called *De Gannes' Narrative*, but undoubtedly written by Liette, in *Ayer's Collection*, Newberry Library. This manuscript is cited as *Archives Nationales, Colonies, D.; 55:56 ff.*

'The readers will be anxious to know what Father Kenny said upon this point in the article referred to. The subject of Father Kenny's article is "Missouri's Earliest Settlement and Its Name." It must be admitted that Father Kenny has made a very good case for his claim that the first settlement in Missouri was on the river Des Peres, which would place it at the present site of St. Louis.

In support of his claim Father Kenny says:

"Mr. Houck states its case with his usual judicial fairness. 'Although we have no direct evidence of the fact, it is highly probable,' he says, 'that the first white settlement on the Mississippi, even before the foundation of Cahokia and Kaskaskia, was made on the west side of the Mississippi near the mouth of the river Des Peres.' He had heard the testimony of but two witnesses. The first of these was Beck, who in his *Gazetteer of Missouri* speaks of a town founded by the early Jesuit Fathers (the French called them Peres) at the mouth of the Des Peres River, from whose presence the river derived its name. The other witness was Moses Austin.

Austin was a keen observer of men and things. Among his papers carefully preserved by his descendants in Austin, Texas, is a booklet of 38 leaves, which he entitles a Memorandum of his journey from Virginia to Louisiana West of the Mississippi, 1796-7. Pertinent to our subject is the statement:

"From the best accounts that can be gathered from the most ancient of the inhabitants it appears that the first Settlement of the Country by the French was a place called La Riviere Despere (or Fathers or Priests River) which is situated on the now Spanish side of the Mississippi about six miles below where the town of St. Louis now stands. . . . From the supposed unhealthiness of that spot, they removed to a prairie on the Kaskaskia River about 25 miles from its mouth where the Tamaroica Indians then lived. Here they built a church dedicated to St. Joseph, and called the prairie after the name of the Saint, and resided there some time, until some disorder prevailed among the Indians, which destroyed (sic) most of them in one year, they came to Kaskaskia and built a Stone Church in the Centre of the town dedicated to the Immaculate Conception of the Virgin Mary."

The St. Joseph's Church, at what has long been known as Prairie Du Rocher, as well as Kaskaskia, in the Illinois Bottoms, are conspicuous facts in the story of the white occupation of the Mississippi Valley, but they do not interest us at present. We shall not follow our Missouri Colony in its migration thither. Neither shall we claim, as Mr. Houck was inclined to do, that the settlement at the mouth of the Des Peres antedated Cahokia over in Illinois. For, in truth, it does not. These considerations would carry us far afield. It will be sufficient for this brief paper to bring the Missouri settlement out of the region of the conjectural and establish as a certainty that there was a town at the mouth of the Des Peres River in 1700, that is, twenty years prior to any other known foundation in Missouri.

These are witnesses whose testimony has not been heard. Let us cite them. Father James Gravier's recital of the events of his trip from Chicago to the

6. There were no missionaries at Peoria before the time of Marquette. A Canadian priest a very long time ago tried to decipher the old records of the west; he was unable to read the dates or names correctly, but he issued a list of the missionaries. A copy of this was sent Bishop Rosati and is in the St. Louis archives. John Gilmary Shea corrected that error long, long, since. I think there is a reference to this fact in Winsor's Critical and Narrative History in a foot note. We have a copy of Shea's article in the University. It is in a bound newspaper.

7. See *St. Louis Historical Review*, April 1919. The Kaskaskia Indians did not go so far south as the Kaskaskia River in 1700; they stopped at the Des Peres River, i. e. right here at St. Louis.

mouth of the Mississippi in 1700 is a classic document in western annals. It will be recalled that when, midway down the course of the Illinois River, he reached the camp of the confederated Illinois tribes, he found that the Kaskaskia Indians and the French, who were there, had determined to secede from their allies and remove to the south. He accompanied them in their withdrawal until his companion, Father Gabriel Marest, fell sick, when he hastened on with him to the Tamaroa Village, a mission station on the site of the present Cahokia, opposite St. Louis. Father Gravier left his brother Jesuit in good hands at Tamaroa, and continued his journey southward towards the mouth of the Mississippi as he had contemplated. He tells us no more of the movements of the Kaskaskia Indians or of the French who had left the confederated camp. The inference hitherto followed almost universally by writers touching on this period, was that these continued their journey until they established themselves near the mouth of the Kaskaskia River and founded there the village of Kaskaskia, Illinois, in the year 1700.

Such was not the case. When they reached the mouth of the Des Peres River, they chose a beautiful spot for their home there, as we are informed by indisputable contemporary evidence. In the following year, that is, 1701, the Reverend Mr. Bergier, who was pastor at that time in the Tamaroa village, writes to the Bishop of Quebec:

"1. The Kats (this is a common short form for Kaskaskia) to the extent of about thirty cabins, have established their new village two leagues below this on the other side of the Mississippi. They have built a fort there, and nearly all the French have hastened thither."

"Two leagues below" Tamaroa, and "on the other side of the Mississippi" brings us into Missouri at the mouth of the Des Peres River. "They have built a fort there and nearly all the French have hastened thither," indicate a settlement of whites. A number of Frenchmen left the confederated camp with the Kaskaskia. We see these now augmented by the accession of Frenchmen who had been at Tamaroa, so that it is safe to say that the whites in Missouri in 1700 were the largest aggregation of Caucasians at any one spot in the entire Mississippi Valley.

Monsignor Bergier continues:

"2. The chief of the Tamaroa, followed by some cabins, joined the Kats, attracted by Rouensa, who promises them much, and makes them believe him, saying that he is called by the great chief of the French, Mr. d'Iberville, as Father Marest has told him."

"3. The remainder of the Tamaroa, numbering about twenty cabins, are shortly going to join their chief, already settled at the Kats. So there will remain here only the Cahokia, numbering 60 or 70 cabins. They are cutting stakes to build a fort."

"Here we learn how it came about that the early Illinois settlement changed its name at this time from Tamaroa to Cahokia. The Tamaroa abandoned the site and the Cahokia made it their permanent home."

Penicaut, in the interesting journal of his voyage up the Mississippi in 1700, is authority for the presence of Kaskaskia Indians inhabiting the neighborhood of the Kaskaskia River at the time of his trip. But the good old man got many things mixed up when he undertook to write of his travels, for instance, he calls the Kaskaskia River the Illinois. So he got mixed up on the name of the Indians who were in that locality.

Father Bergier, who was stationed at Cahokia, and who knew very well who his neighbors were, says the Indians who were south of him in the region of the Kaskaskia River (of course it did not have that name then) were a band of Missouri, who had gotten separated from their own nation and were unable, owing to hostile tribes in between, to get back to their own people.⁵

Father Marquette established the Kaskaskia Mission in 1675. Father Gravier labored so long and painfully with this tribe that one of his companions thought he ought rather be given the title of founder of the mission, accordingly the date of Gravier's coming to the tribe is sometimes put as that of the founding of the mission. People, who do not know that the tribe did not always live on the Kaskaskia River, then think this is the date of the founding of the mission on that river. Father Roux, who was pastor in Kaskaskia, tried to write what he could learn in 1835-8 of the mission. He gave the date of foundation as 1683, which even ante-dates Father Gravier's coming to the tribe.

8. The first settlement of whites in *Missouri* was made in 1700, about December 3rd, and the town was known as St. Francis Xavier. Some Frenchmen had stopped for a spell at the *Arkansas* Post about 1685.

9. Were white men in Missouri before 1700? Several passed through. De Soto possibly; La Salle's brother and his party, St. Cosme and his friends, not to mention Marquette, etc. Then traders and trappers were here also. When the Tamaroa Indians caught a Sioux on their side of the river and were preparing to eat him up, about 1700, a Frenchman called Lorraine, who knew the *Sioux* tongue, acted as interpreter for the fathers who baptized the poor fellow before his execution. Lorraine must have been west of the Mississippi for some time to have learned to interpret the Sioux tongue.

10. The plant called Chicagou by the Indians grew in great abundance near the present site of Chicago; but when a great chief there was known by the same name, of course, that fixed the designation of the place. I do not think Chicago would today have its present name had not this chief borne the same.⁶

⁵ This correction of an old error never appeared in print before.—Father Kenny.

⁶ The notion that Chicago was named for the plant known to us as the wild onion or garlic, but called by an Indian name sounding like "Chicagou," is quite recent and apparently first used in derision. Others may have taken it up as a means of escape from ascribing honor to this great Indian Chief. One of the very early writers, Monette, in his *Settlement of the Mississippi Valley*, speaking in such a way as to indicate that it must have been the general tradition, says:

"Chicagou was the Illinois Chief from the shore of Lake Michigan, whose monument was reared a century afterward upon the site of the village and whose name is perpetuated in the most flourishing city of Illinois."

FATHER KENNY FORTIFIES HIS POSITION

Where Were (1) The Guardian Angel, and (2) The Immaculate Conception Missions?

I have before me carbon copies of two sections of Mr. Thompson's contributions to this present issue of the *Review*.

The first of these concerns the location of the Guardian Angel Mission in what might be called pre-historic Chicago. Mr. Thompson prefers Professor Quaife's findings to those of Grover. So, I imagine would anybody else, even Grover, if he could hear the Professor's argument. But I regret that no comparison is made between Professor Quaife's position and that of Henry W. Lee, as found in the Transactions of the Ill. State Historical Society for 1912, at page 24. Grover placed the mission in North Chicago, Quaife near the mouth of the Chicago River, but Lee takes us down to the Calumet portage. I see nothing in Professor Quaife's citation that touches directly or indirectly the many and keen inferences that point to the Calumet as the most likely site of the mission.⁷

Mr. Thompson's second carbon copy paper begins with an accusation against me of a want of clarity. I think him very gentle, for he alludes to but one instance. This instance is easily elucidated. The charge is that while in one place I stated explicitly that the central mission of the first Jesuit pioneers in Illinois was always that of the Immaculate Conception, in another place I speak of Peoria as becoming the center. I see no contradiction in those statements, and plead guilty of having written as indicated.

An illustration taken from political life may help us towards clearness. Suppose one were to say that the central government of Illinois has always been at the state capital and presently add that Vandalia was beginning to be the center, surely there would be no opposition. The central government of Illinois was at Kaskaskia,, then Vandalia, and finally at Springfield. So the Mission of the Immaculate Conception was begun by Marquette not far from the present city of Ottawa, in La Salle County, twenty years later it was at Peoria, and in another score of years it reached its final resting place at Kaskaskia, Randolph County, Illinois, near the present city

⁷ I think readers will agree that this investigation has become very interesting, the more so that many of the persons referred to are still in the flesh and may be appealed to. Mr. Quaife is very much alive and I have written to ask him to consider what Father Kenny has said and let us have the benefit of his conclusions.

of Ste. Genevieve, Missouri. As Vandalia and state capital were synonyms for a period of Illinois history, so were Peoria and the Mission of the Immaculate Conception. There is no opposition or contradiction in either statement.

In the above citation, I could not have been very obscure, for Mr. Thompson understood and quoted me not only correctly but accurately. Later however he asks the question "Now did they (the Indians and the Frenchmen with them) or did they not take the Mission of the Immaculate Conception with them on this journey" that is, when they first departed from Peoria and had settled down permanently in Randolph County, near the present city of Ste. Genevieve? And he adds: "Father Kenny's suggestion of the establishment of a Mission of St. Francis Xavier on the river Des Peres would seem to indicate that they did not." Mr. Thompson proceeds then to show with telling proofs that they did, for what can be more telling than to point to the fact that the Church of the Immaculate Conception, heir by an unbroken succession of all this history, stands right there today to gladden the eyes of all who may care to behold.

Here is where I feel guilty of writing obscurely. Nothing in all this story is more conspicuous than the fact that the Mission of the Immaculate Conception was at Peoria, when Father Gravier there penned his "Journal of the Mission of the Immaculate Conception, February 15th, 1694." (Jesuit Relations, Volume 64, page 233 etc.) Similarly, no one could doubt for a moment that the Mission of the Immaculate Conception was at Kaskaskia (in Randolph County) when Father Gabriel Marest wrote his long interesting letter thence "From Kaskaskia, an Illinois village, otherwise called 'the Immaculate Conception of the Blessed Virgin,' November 9th, 1712." If any words of mine could suggest that the mission never reached Randolph County, they were not merely obscure but absurd.

Yet I can see how Mr. Thompson misapprehended my position. Between Peoria, 1694, and Randolph County, 1712, there is a wide gulf. Something happened in 1700 and something again in 1706, that fall in this wide opening. Father Gravier the superior of the Jesuits in Illinois, labored in Peoria until what may be called his martyrdom there in 1706. The Mission of the Immaculate Conception was there until 1706 at least. But in 1700, the Kaskaskia Indians and the Frenchmen generally who were at Peoria, withdrew and began to move south. Various of the Jesuit Fathers were with this swarming hive of Kaskaskia during that six years, 1700 to 1706, when they were disassociated from the Mission of Immaculate Conception, which was at Peoria. What name did the new missionary off-shoot go by; and

where was it all the time before we find it in 1712 in Randolph County?

There is not the slightest shred of reliable contemporary evidence to indicate that this band of Kaskaskia Indians kept going straight ahead from Peoria all the way to the ultimate resting place in Randolph County. But there is overwhelming evidence to show that they stopped at the mouth of the Des Peres River, which is within the limits of the present city of St. Louis, Missouri. There is first a tradition; which tradition was written down by different persons more than a century ago. There is the name of the Des Peres river coming down from our earliest days, denoting some association with the fathers; no other association has ever been suggested except that we are mentioning. There is a contemporary map, showing the Indian village at this point. But these are nothing, for the reason that we have the contemporary testimony of Father Bergier who was on the spot.

Whoever disputes the presence of the Kaskaskia at the mouth of the Des Peres in 1700 does not argue against me, but denies the veracity of Father Bergier. I did not prove anything, I merely called attention of historians to the testimony that they had been overlooking. If we throw away clear evidence as this, there will be little left of the early history of Illinois or of the world. Mr. Alvord is quoted as not in agreement with Father Bergier. Looking closely at Mr. Alvord's text, he seems to me not so much to disagree with Father Bergier as to run over the story of the southern migration of the Kaskaskia, as one who names our Presidents, Washington, Jefferson, Lincoln, and Roosevelt, has no thought of denying that there was an Adams or two. It was an unimportant item to the writer of the History of Illinois that in Missouri an Indian settlement of some interest to Missourians interrupted the series of Indian movements in his state. But to the Missourian, and particularly to the Catholic Missourian, there can never be wanting an element of very considerable interest in the knowledge that the first white settlement in Missouri was begun in the year 1700, and was built up around a fort near the mouth of the Des Peres river. It was, at its time, the *ippi*. Here Father Pinet died, here Father Gabriel Marest wrote two letters that have come down to us, and are consequently the first literary contribution of Missouri. (Jesuit Relations, Volume 66, page 41.) It may be noted that Father Marest indites one of these letters "From the Illinois, on the Mississippi." The Illionis tribe were not "on the Mississippi" either at Ottawa, at Peoria, or at Kaskaskia in Randolph County.

No one denies that Rouensa was the leader of the Kaskaskia band, who withdrew from Peoria in 1700. Let it be observed that Father Mermet (*Relations*, volume 66, page 56) writing from among the Kaskaskia on March 2nd, 1706, says "chez nous au ville du dit Rouensa qui se appelle St. Francois de Xavier, comme vous savez", that is", where we are in the village of the said Rouensa, which, as you know, is named St. Francis Xavier." I have never dared to hold that the Kaskaskia remained at the mouth of the Des Peres until that date, and consequently stated in my article. "Unfortunately it is not certain that Rouensa was living in Missouri when this letter was written." But it is certain that the Kaskaskia Mission and the Mission of the Immaculate Conception were not one and the same thing at this date. The Kaskaskia Mission was then St. Francis Xavier, the Immaculate Conception Mission was then just leaving Peoria, but we cannot say when it appeared first in Randolph County.

This identification of the Mission of the Immaculate Conception with the tribe of the Kaskaskia was the source of confusion to Mr. Thompson as well as to a great many others in treating of early Illinois. This confusion appears in Mr. Thompson's reference to the Baptismal Records of the old missions, that begin with the solemn baptism on March 20th, 1695 of Peter, the recently born son of Michael Aco and Maria Arami-pinchicoue. These Records are now before me, but the word Kaskaskia does not appear in the book until long after it is certain that the tribe has reached its far southern home in Randolph County. The first page carries the heading "Mission de l'Immaculee Conception de la Vierge Marie" Illinois (not of the Kaskaskia) under the title of the Immaculate Conception of our Lady."

The long association of the Mission of the Immaculate Conception (or parish) with the Kaskaskia in southern Illinois casts a shadow back into a period when that affiliation was not so close, and gives the Kaskaskia a prominence in early stories that is not wholly theirs. It is sometimes stated that Marquette first encountered the Kaskaskia in Iowa on his initial voyage of discovery of the Mississippi. The Kaskaskia were not there; the Peoria were. The child that Marquette baptized on the bank of the Illinois River on his return voyage was not a Kaskaskia, though sometimes so described. It was a Peoria. The early days of the Mission of the Immaculate Conception were identified with the Illinois Indians, that is, the Kaskaskia and several confederated tribes, the most important of which was the Peoria; but

after 1712 and perhaps a little earlier Kaskaskia and Mission of the Immaculate Conception became convertible terms.⁸

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⁸ Adopting Father Kenny's exposition, which I am free to confess is convincing, it appears that Father Marquette established the mission at the point where the Kaskaskia tribe was then situated near what is now Utica, in La Salle county; that in Father Gravier's time it had been removed to near what is now Peoria, where it remained until as late as 1706. In 1700 Father Marest accompanied a considerable party of Indians and some Frenchmen down the Illinois and Mississippi Rivers, but, according to Father Kenny, stopped at the River Des Peres and there remained for some time, establishing the Mission of St. Francis Xavier. By 1706 Father Gravier has left Peoria and Father Marest and members of the Kaskaskia tribe have located on the river thereafter known as the Kaskaskia, a few miles from the Mississippi, in what is now Randolph County. Father Gravier having left the territory for New Orleans and France, Father Marest came into charge and made his then residence, Kaskaskia, the center or seat of the mission where it afterwards remained.

THE EARLY DAYS OF ST. JOSEPH'S COLLEGE AT BARDSTOWN, KY.

The establishing of a college in Kentucky in 1819 was an ambitious undertaking for Bishop Flaget. He had no money with which to provide the necessary buildings, and but few families were in circumstances to allow them to give their sons a college education. For teachers he must depend on his priests, and of these he had not enough to supply the wants of the missions. Prospects were not flattering, but Bishop Flaget was never dazzled or discouraged by prospects. The future entered into his plans, but his work was with present possibilities. God had given him this vast diocese, and God would provide the means to organize it. His new cathedral was a proof of this. He had come to Kentucky without a dollar, and now he had a cathedral costing \$22,600, which, although not entirely completed, was free of debt and consecrated. He had also a suitable residence, and under its roof he had housed his seminary, really in its garret, and why not establish a college in its basement? It was worth the trial, and in this basement cellar St. Joseph's College was born. A worthy priest just ordained, the Rev. George A. M. Elder, was put at the head of it, and the students of theology from the garret were given to him as assistant teachers. The first pupils were boys from the town, attending as day-scholars, and fame awaited the humble school from its first days, for among the first pupils enrolled were Benedict J. Webb, that champion writer on Catholic topics, and John McGill, the future Bishop of Richmond, Virginia.

In 1820 the first building of the college proper was put up, the south wing it was called in a plan that enclosed three sides of a square. The location was directly in the rear of the Cathedral, distant about 150 feet. The Cathedral faced south, and the main building of the college was to face east, so this wing, with its doors and porches along the side, faced the church and the Bishop's residence. It had a stone basement clear of the ground on one side and two full stories in brick, and a comfortable half-story under the roof, well lighted by dormer windows. Its length was seventy feet. Into this the professors moved and opened a department for more advanced studies, receiving also a number of boarders, while the Bishop's basement was continued as a primary department. The north wing was built in 1823, and, although

it was larger than the south wing, it was hardly completed before the want was felt for more room. This want was made more sensible by the arrival of the Rev. Mr. Martial from New Orleans in 1824 with twenty boys for the college. These boys were from a school which Father Martial conducted in New Orleans, but which he was forced to discontinue, as it was upon grounds where the Ursulines wished to begin the erection of their new convent. The main building of the college was then put up, and Father Martial remained as teacher for some years. The following summer (1825) he went to New Orleans and brought back fifty-four young men, and this was the beginning of that steady flow of students from the South, who formed such an important part of the personnel of St. Joseph's College until the beginning of the Civil War.

In 1824 the College was incorporated by an act of the Kentucky Legislature, with the power of conferring the academic degrees. There was a registered Faculty, headed by Bishop Flaget as *Moderator*, and Rev. Geo. A. M. Elder as *President*. Some of the advanced students were listed as tutors, and after their graduation became regular professors. John McGill and Athanasius A. Aud were professors before their ordination as priests. In 1827 Father Elder was appointed to mission work, and Rev. Ignatius A. Reynolds was made president of St. Joseph's, but in 1830 Father Elder was recalled and remained president until his death in 1838.

I find no catalogue issued before 1834, but that one shows that St. Joseph's was then known far and wide. There were 141 students on the roll, from seven states of the Union, besides the District of Columbia, and Mexico and Spain. Kentucky had the largest quota, as many were day pupils from Bardstown and vicinity. These numbered 52; Louisiana had 40, Mississippi 21, and Mexico and Spain 7 each.

The Faculty was as follows: Bishop Flaget, Moderator; Rev. George A. M. Elder, President, and Professor of Mental Philosophy, Rhetoric and Belles Letters; Rev. Edward W. Powell, Vice-President, and Professor of Latin; Rev. William E. Clark, Professor of Greek; Rev. Anthony Ganilh, Professor of Modern Languages; Richard M. Spalding, A. M., Professor of Pure and Mixed Mathematics; John S. Cheshire, A. M., Professor of Chemistry and Natural Philosophy; John McGill, A. M., Assistant Teacher of Greek; Athanasius A. Aud, Tutor in Latin; Raphael Cissell, Assistant Tutor in Latin; Samuel B. Abell, Tutor in Mathematics.

This catalogue, probably the first issued, gives a detailed description of the buildings and their uses, as follows:

The College buildings are spacious and contain no less than one hundred and thirteen apartments. The principal edifice is one hundred and twenty feet long, forty-two feet wide and four stories in height, and by its imposing appearance and correct proportions deserves to be ranked amongst the most splendid specimens of architecture in the West. The first story contains, besides the chapel, an apartment devoted to the preparatory, and two large halls for recreation. The second and third stories are occupied by the officers and professors of the College, and contain the library, the cabinet, the Agent's office, and the receiving rooms. The dormitories consist of the fourth and dormant stories, two immense rooms, running the entire length and breadth of the building. They are extremely pleasant at all times, being warmed in winter by stoves, and completely ventilated in summer by the peculiar construction of their windows.

The two wings are three stories in height, the North one being a hundred and twenty feet long, and the other seventy. They stand at right angles to the principal building, and enclose a paved area of more than seven thousand square feet, which gives surpassing elegance to the back view. The first story of the North wing contains a large and convenient refectory, in which the professors and students sit at the table and partake of the same refreshments, the time of meals being improved to literary purposes by the reading of some appropriate book by the students of the upper classes. The second story is occupied by the study room, which is well ventilated, and where the pupils study in the strictest silence under the inspection of a watchful prefect. The wardrobe and infirmary, which occupy the third floor, are much admired for their neatness and convenience.

In the South wing are found the hall of the Eurodelphian society, the Armoury and the various recitation rooms. The Library contains about five thousand volumes, which have been selected with great care, and can, at stated times, be perused by the students without additional charge. It is under the direction of a discreet and learned librarian, whose peculiar duty it is to direct the reading of the young men to the most useful purpose, according to their capacity, and to enforce the observance of a proper method. It is believed that the Library contains a greater number of works in foreign languages than any other in the western country, and that, for usefulness and variety, it is equal to any collection of the same extent.

The main building of this group was burned on January 25, 1837, but was immediately rebuilt, perhaps more solidly, and as it stands today. There was an interruption of only three or four days to arrange for the housing of the students for the remainder of the term, and in the following September the new building was ready for occupation. The students were divided into two divisions, the one belonging to the preparatory department, the other to the College proper. In the preparatory department were taught the principles of English Grammar, Arithmetic and Geography. When the pupil was well grounded in the branches taught in the preparatory he entered the College department.

This course comprehends at least a third more than is generally taught in Colleges in the same time, but owing to the length of our session, the number of

hours devoted to study, the frequency of recitations and lectures, four years are entirely sufficient to complete it, as is demonstrated by the successful experiment of a number of years.

The College studies, as given in the catalogue, are:

Rational and Practical Arithmetic; English Grammar and Composition; Geography, with the use of the Globes; History, Ancient and Modern; Rhetoric and Elocution; a COMPLETE course of Pure Mathematics, and Mixed Mathematics, embracing Surveying and Mensuration, Mechanics, Hydrostatics, Hydraulics, Pneumatics, Optics, Gunnery and Fortification, and Astronomy; the Latin, Greek, Hebrew, French, Spanish and Italian Languages; Physiology and Political Economy; Natural and Experimental Philosophy; Logic and Mental Philosophy; Music and Dancing; to which may be added Fencing and Civil Engineering when deemed necessary.

Music is taught in the most able and scientific manner; the professor is a native of Copenhagen, and, as a premier in a band of musicians, has but few equals.

As to religion, the College is justly celebrated for its liberality. As a Catholic institution, it affords every facility to the pupils of that faith to reduce it to practice, while it carefully abstains from any encroachment upon the principles of others. . . . It may not be amiss to specify the religious exercises of the place, and the precise time spent in them. The ordinary exercises of the day are morning and evening prayer, and a lecture four times a week on religion and morality; the whole occupying thirty-three minutes only. To this, on Sunday, is added divine service in the morning, which occupies half an hour, and vespers in the evening, three-quarters of an hour."

The session was of eleven months duration—from the beginning of September to the end of July, with only August for a vacation, and no extended time for Christmas or Easter holidays. These long and strenuous sessions do not appear to have been objected to. The charges for this were, \$150 for boarders; the externs paid \$20 annually for the preparatory, and varying sums for such as followed only a part of the regular course. Stationery cost six dollars a year, and bedding eight.

The atmosphere of the College was a serious one—more serious, perhaps, than at the present day. We know little of their sports and recreations, but their literary exercises had a formality and profundity which would be unusual today. Even their family correspondence was couched in terms that now would be considered stilted. Literary elegance was specially aimed at, and a no inconsiderable aid to this end was the *Eurodelphian Society*. The composition and object of it are given in the following paragraph.

The Eurodelphian Society is composed chiefly of students belonging to the senior classes, and has principally in view their improvement in public speaking. Debates are held weekly in the Society, monthly in the Study-room before all the

students, and at least once a year in public; besides which, members deliver public addresses on each 22nd of February and 4th of July. Its various exercises of the past years have been highly creditable to all concerned, and have conclusively manifested the great improvement of those connected with it. The Association has a splendid hall for its exclusive use, and possesses a fine library embracing most of the choice and valuable English works.

This society edited a paper called *The Eurodelphian Banner*, which was among the first of College Journals, and was entirely under the management of the students. Several pamphlets also were published by this society. One of them, Number 3, is before me now. It was addressed to the Rev. Nathan L. Rice, a Presbyterian clergyman who had established a female academy at Bardstown to offset the influence of Catholic convent schools in Kentucky. Reverend Rice had published something against the Catholics, and the Eurodelphian Society took action in the matter. A committee of two was appointed to answer his scurrilous attack. These members, John C. Talbot and Geo. H. Foote, say: "We are not Catholics. We have been raised by Protestant parents. What we have published is only an expression of those sentiments entertained for you by Protestants by whom you are known." What they said would have been grossly libelous if it were not true, but Rice did not see fit to test it in court.

A publication called *The St. Joseph's College Minerva*, was started by the Faculty in October, 1834. It was a high-toned magazine of 32 pages, at two dollars a year. It contained essays on literary and scientific subjects, articles of general information on domestic and foreign affairs, general news of the College and original pieces by the students.

The advantage resulting from this disposition for the progress of the students is incalculable. The glow of emulation it will create will be equaled only by the thrill of pleasure that will pervade the breast of the parents when, lighting occasionally on the productions of a son, they will in the depth of thought, or the beauty of style, deserv his future eminence.

The *Minerva* went through twelve numbers, or one year, of well-written and well-selected matter, fulfilling the promises of the editors as to its quality, but it did not receive sufficient support to justify its continuance longer. The Archives of the Loretto Convent at Nerinx, Kentucky, have nine numbers of this rare publication, with the catalogues and other documents which help in the making up of this article.

In 1838 Father Elder died, and Rev. Martin John Spalding was appointed President of St. Joseph's, and Rev. Robert A. Abell, Vice-President. The students now numbered over 200, and more than one third of them were externs. After the burning of the main building,

in 1837, it was necessary for many of the students to seek outside lodgings, but the greater freedom they enjoyed was damaging to college discipline, and to remedy the evil the students and the public were notified that,

By a Decree of the Board of Trustees, of July 31st, 1838, no student will be received in future, who will not board in College, unless he have parents, or a guardian in Town, who will be responsible for his good conduct.

Dr. Spalding remained but one year at the head of the college, and his successor was Rev. James M. Lancaster, upon whom fell the task of enforcing a rule that bore heavily upon some of the fiery southern spirits. Most of them recognized the justice of the rule, but a few malcontents kept up a spirit of opposition until it broke out into open rebellion. Father Lancaster relates the event and the immediate causes leading up to it, in a circular to the parents of the young men:

On the afternoon of Sunday, the 12th of November (1843), the malcontents obtained spirituous liquors of a negro who crossed the playgrounds, and drank freely of them until evening, for the purpose, as has since been fully established, of preparing themselves for the execution of their plot. At the supper table, while returning thanks, I was grossly insulted by one of them for requesting him to keep silence. After leaving the refectory one of the Prefects was surrounded, vilified and struck, but not injured. He offered no resistance or retaliation. In a few moments the front building was furiously assailed with all manner of missiles, and in endeavoring to quell the assault, I received volleys of abuse, brickbats, bludgeons, etc.

Unfortunately most of the Officers and Professors were absent: only two besides myself were on the premises at the moment, and but one of these could reach me. We were therefore compelled to leave the house in possession of the rioters, and go for assistance. They broke many windows, several doors, and some furniture, after which they collected many valuable books and papers, with which they made a bonfire on the hearth and floor of one of the rooms. This raised the alarm of fire, and when the good citizens came into the yard the rioters left and betook themselves to a hotel in the town. Six of them were imprisoned the same evening, and after two days fairly tried, found guilty and fined. Their counsel attempted to find some cause to palliate their offense, but failed entirely. All the unfortunate young men implicated in the affair subsequently, when perfectly sober and unrestrained, confessed to me that they were wholly to blame, and that the treatment they had received at the College was unexceptionable.

The discipline was undoubtedly too rigid for those who wished to lead a life of idleness and dissipation, but for those who desired to advance in study, it was calculated to promote their object.

This is conclusively shown by a view of our course since the outbreak. The very same regulations that existed before have been constantly kept up, and a more quiet, orderly and industrious body of students than ours, during all the remainder of the year, cannot perhaps be found. They have cheerfully complied

with every obligation, and as a consequence, have been successful in all their classes. The riot purged us, as it were, of all the evils and seeds of evil that existed in our body politic, leaving it sound and healthy. It was a violent remedy, but such have been its effects that we should not regret its occurrence, so far as we are concerned, could the public know the whole truth concerning it.

The *purge* contained also the expulsion of a couple of the ring-leaders in the affair, but the effect was beneficial, and the roster of the college showed an increase of 17 for the following session. The whole affair might rather be considered a drunken outburst, for apart from this, there does not seem to have been the least trouble between the faculty and the student body at St. Joseph's during its entire career. The relations between the professors and students were always cordial; with a certain necessary dignity on the part of the faculty, and an affectionate reverence on the part of the students. This is noticeable in the various addresses of the faculty to the students, and of the students to the professors on the occasion of their public meetings and banquets, as reported in the *Minerva*.

The Faculty of St. Joseph's was always of a high order. They were men of the highest intellectual standing, and thorough educators. In the office of President the Rev. George A. M. Elder directed the fortunes of the college until his death, in 1838, with the exception of the years from 1827 to 1830, when the Rev. Ignatius A. Reynolds, afterwards Bishop of Charleston, filled that position. Father Elder was succeeded by the Rev. Martin John Spalding, the future Bishop of Louisville and Archbishop of Baltimore. The Rev. James Madison Lancaster held the office from 1838 to 1846, and the Rev. Edward McMahon from 1846 to 1848, when the college passed under the direction of the Jesuits.

Among the Vice-Presidents were the Revs. Edward W. Powell, James M. Lancaster, Benedict J. Spalding, Robert A. Abell and John B. Hutchins. As professors we find the Revs. Wm. E. Clark, Ed. A. Clark, Anthony Ganilh, H. DeLuynes, C. Coomes, W. S. Coomes, J. Rogers, B. J. Spalding, Aug. Cissell, Francis Chambige, M. Vital, A. A. Aud, John Bruyer, John Joyee, S. Fouche and M. Evremond. While still laymen A. A. Aud, John McGill, Francis Lawler and John Coghlan taught at St. Joseph's, and other prominent lay professors were Richard M. Spalding, J. A. Ware, Samuel B. Abell, Charles W. Rapier, John H. McAtee, Wm. Simms, Raphael Cissell, John S. Cheshire, John Talbot and J. Gener. Music was a special course, and was taught by C. Kuhl, and later for many years by Ferd. C. Heumuller. Special premiums were given for music as for

the other studies. These men taught for the honor of teaching rather than for gain; their salaries ranged for \$50 to \$150 per annum.

Of course the *Alumni* of St. Joseph's College numbered many hundreds during these years, and many of them must have become prominent in life, yet, time and the Civil War have blotted out most of them from memory. Still, well remembered are the names of Lazarus W. Powell, Governor of Kentucky, Governors Roman and Wickliffe of Louisiana, James Speed, Attorney General under Lincoln, John McGill, Bishop of Richmond, Ben J. Webb, Cassius M. Clay, John Rowan, Rowan Hardin, Dr. McCown, Alexander and G. Washington Bullitt, all of Kentucky, also Theodore O'Hara the poet, and Zach. Montgomery, lawyer and writer, and J. Garland of Arkansas another Attorney General of the U. S., and many others of more or less prominence.

The attendance at St. Joseph's was always very good, and rose to 209 in 1840. Later it fell to 138, but rose again to 198 in the last year of diocesan control.

Prospectuses in those days spoke of the necessity on the part of enquirers of prepaying their letters. Postage was not a small matter; on letters of only one sheet of paper it was 6 cents for 30 miles or less, 10 cents for 80 miles, 12½ for 400 miles, and beyond that 25 cents. Two or three sheets of paper required double or treble postage. Among the accounts of the College is found one with the postmaster of Bardstown, who at stated times presented his bill for postage on letters sent away or received without prepayment. This bill makes a considerable item in the expenses of the College.

In the number of students Kentucky always showed itself at the head of the States, with Mississippi or Louisiana a strong second. The Northern States were seldom represented, except by a few students from localities bordering on Kentucky. Mexico, Cuba, Spain, France and Ireland had representatives among the students almost always, and New York, Maryland and the District of Columbia occasionally. Modes of travel perhaps had much to do with the completion of the students. Railways were few, and water routes were well provided. Steam packets were plentiful on the Ohio and Mississippi Rivers, and Kentucky's natural interests and relations were with the South. Then, too, the Southern planter was better able to give his sons a college education than the settler in the upper Ohio and Mississippi valleys.

The year 1848 saw St. Joseph's pass from the care of the priests of the Diocese of Louisville to that of the Jesuits of the St. Louis

Province, and to them belongs its history from this time until after the Civil War. Two colleges were too heavy a burden for a diocese that was already short of mission priests, and it with feelings of gladness that Bishop Flaget and his clergy received the Fathers, who were to make St. Joseph's College a wider and more potent influence for education and religion.

(REV.) W. J. HOWLETT.

Nerinx, Kentucky.

THE ILLINOIS PART OF THE DIOCESE OF VINCENNES

We cannot give a satisfactory account of the priests from the diocese of Vincennes who laboured in Chicago and Illinois without going back once more to Rev. Timothy O'Meara. It has been frequently mentioned in articles relating to the earliest Church records of Chicago, as well as in this series of articles, that Father O'Meara became the successor of Rev. John Mary Iranaeus St. Cyr, the first Chicago pastor. More than once, and perhaps oftener than is at all necessary, we have referred to the differences which arose between Father O'Meara and Rev. Maurice de St. Palais when Father Palais came on from Vincennes to take charge as pastor.

We have followed Father O'Meara in his removal of the Church from its original location at the Southwest corner of State and Lake Streets to the rear of the lot at the Northwest corner of Michigan Avenue and Madison Street, and have seen how he enlarged the Church to double its size and erected on the South end of it a little belfry, in which he hung a small bell. All efforts at determining where Father O'Meara lived have failed us, however until recently. An interested reader of the Review noting our struggles and floundering in this respect has come to our assistance with a personal recollection of what was immediately told her when she was very young.¹ According to this information the house in which Father O'Meara lived after the removal of the Church from State Street to Michigan Avenue was the home of a widow whom our informant knew and with whose children she played. This house was built on the Southwest corner of Michigan Avenue and Madison Street, but was purchased by Father O'Meara from the widow and removed to the North side of Madison Street, where it stood on the corner of Michigan Avenue and Madison Street, and where it remained, as we have seen, the residence of pastors of St. Mary's and also the residence of Bishop William Quarter when he came, to be vacated for a time by the Bishop in order that the Sisters of Mercy might be provided with a residence, but to be occupied again by Bishop Quarter and by his successors Bishop

¹ Mrs. Bedelia Kehoe Garraghan who was baptized by Father Francis Joseph Fischer in the old church when it stood on the lot at the northwest corner of Michigan Avenue and Madison Street.

Vandevelt and Bishop O'Regan. It was in this same building that the first boys' school was established.

When Father Palais came to Chicago Father O'Meara was occupying this parochial residence, and, as we have seen, refused to surrender it to Father Palais, who was accordingly obliged to secure other quarters and, as we have seen, occupied the premises on the second floor of a building on Randolph and Wells Streets, until Bishop Haliandiere settled the controversy in favor of Father Palais, when, so far as can be determined, Father Palais moved into the parochial residence, and Father O'Meara secured other quarters.²

What these two good men were doing during this period of controversy is of considerable interest, and we are able to judge of it only from the parish records. No other information of any value has come down to us, but fortunately the record of baptisms, marriages and funerals still exists in the original.

In another article we have tabulated and reproduced the first records of baptisms, marriages and funerals entered in Chicago, and carried that record down to the period when this conflict of jurisdiction arose.³ To round out that interesting information it is necessary to reproduce some more records.

As we have seen, the conflict was waged from December 1838, when Father Palais came, until sometime in June 1840, when it was settled. It has been stated, but so far as we can see, without sufficient authority to sustain the statement, that Father O'Meara was suspended. It appears, however, that he continued to exercise the faculties of the priesthood in 1839, 1840, and 1841. This fact alone is strong evidence that he was not suspended by the Bishop of Vincennes.⁴ It is noticeable too that he was quite active during these three years in administering the sacraments of baptism and matrimony especially.

The record which Father O'Meara kept during these years is before us as we write. It consists of six strips of yellowed paper, about six by fourteen inches, in a state of decay, which soon, unless placed under lock and key and put in condition for preservation, will be lost or destroyed. It contains a record of the baptisms of 46 children, and of the marriage of 30 couples.

² Garraghan, *The Catholic Church in Chicago*, p. 106.

³ To be found in former numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

⁴ Father Garraghan says: "He continued, however, to exercise the ministry independently of the Bishop and against his prohibition until Father St. Cyr, who went to Chicago for the purpose, prevailed upon him to retire from the active ministry." *Catholic Church in Chicago*, p. 166.

BAPTISMS BY REV. TIMOTHY O'MEARA

DATE	PERSONS BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
11-11-1839	Margaret	Michael Diverscy Laura Hoffman	John Hughes Margaret Rice	T. O'Meara
10-17-1839	Mary Ann	Thomas Wilson Mary Quinn	Thomas Wilson Mary McIntire	T. O'Meara
10-18-1839	James	Patrick Garrity Bridget Cunningham	Michael Clinton Mary Dunphy	T. O'Meara
10-18-1839	Mary Ann	Stephen Sexton Ann Gaughan	Simon Brennan Esther Breeze	T. O'Meara
10-23-1839	Agnes	Laurence Dedrick Cortuta Dedrick	Frederick Dedrick Agnes Dedrick	T. O'Meara
4-26-1840	James F.	Sylvester Leahy Elleanor Kelly	Martin Finley Mary Doyle	T. O'Meara
5- 1-1840	John	William Dolan Catherine Kelly	Michael King Alice Kelly	T. O'Meara
5- 1-1840	Thomas A.	Gideon Jackson Bridget M. Gaughan	Thomas Gaughan Rachel McCormick	T. O'Meara
5- 1-1840	Julia E.	Charles Culver Mary Gaughan	Charles Sloan Ann Gallagher	T. O'Meara
6-10-1840	Edward	Edward Kehoe Mary Byrnes	Breen Whelan Mary Whelan	T. O'Meara
4-23-	Timothy	William Sammon	James Lane Bridget Buckley	T. O'Meara
4-24-1840	Edward	Edward Hancey Elleanor Burk	Francis Bartly Elleanor Lally	T. O'Meara
4-24-1840	Martin	Patrick Considine Catherine Noonan	Patrick O'Brien Judy Bean	T. O'Meara

DATE PERSON BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
12-12-1839 Ann	Owen Carroll Elizabeth O'Reilly	John Corrigan Mary Clinton	T. O'Meara
1-10-1840 Thomas	Thomas Connelly Mary Nason	John Maguire Bridget Strattan	T. O'Meara
1-29-1840 James	James Hughes Esther Edge	Richard Lappin Letitia Strickland	T. O'Meara
11-18-1839 Patrick	Patrick R. Hyde Margaret Farrell	Thomas McDonough Bridget Strattan	T. O'Meara
11-21-1839 Mary Ann	John Quin Johannah Curry	Stephen Casey Eleanor Gallagher	T. O'Meara
11-28-1839 Christina	Godfry Capelhorn Theresa Levecca	Francis A. Periolat Christina Levecca	T. O'Meara
12- 8-1839	— Glennan Mary Doyle	James Sheridan Bridget Mulloy	T. O'Meara
12- 8-1839 Jane	John Gray Elisabeth Shaughnessy	Michael Broshenen Catherine Flynn	T. O'Meara
11-10-1839 Adolphus	Augustus Chapereau Daniel Sweeney	Adolphus Chahel Julia Chapereau	T. O'Meara
11-10-1839 Eugene	Margaret Kelagher Mary Burjois	Donald Splain Mary Healy	T. O'Meara
11-10-1839 Margaret	Thomas Fitzgeald Margaret McDonald	Patrick Deneen Catherine Dwyer	T. O'Meara
11- 4-1839 Elisabeth	George Brady Fina Murphy	William Crawford Ann McDonough	T. O'Meara
11-17-1839 Thomas	Owen Doherty Johannah Sullivan	William Sullivan Catherine Coffy	T. O'Meara

DATE PERSON BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
4-25-1840 Anna M.	James Egan Margaret Kennedy	James Conroy Mary Gorman	T. O'Meara
5-25-1840 Elisabeth	Daniel O'Leary Mary Hannagan	Daniel Shaughnessy Margaret Morrison	T. O'Meara
4-15-1840 John	Edward Dalton Mary Farrell	Michael Dalton Mary Sullivan	T. O'Meara
4-17-1840 Mary Ann	Edward Murphy Hanora MacGillacuddy	T. O'Meara Celia Ford	T. O'Meara
4-8-1840 Mary	Patrick Fitzgibbon Mary Hoolahan	John Fitzgibbon Ann O'Neil	T. O'Meara
3-1-1840 Thomas	Thomas Carroll Bridget Hogan	Patrick McDonough Mary McDonough	T. O'Meara
3-21-1840 Mathew	John Flynn Ann Hurd	Dennis Bowes Jane Keegan	T. O'Meara
4-3-1840 Mary E.	Edward Daugherty Mary Morgan	Hector McCleane Jane McCleane	T. O'Meara
4-3-1840 James	William Kennedy Mary Riely	John Flanagan Ann McGee	T. O'Meara
4-4-1840 Mary	Edmond Carroll Christiana McDonnell	Thomas Caughten Bridget Maloney	T. O'Meara
4-4- Margaret	Peter Rice Elisabeth Baumgarten	Christopher Baumgarten Margaret Rice	T. O'Meara
10-13-1841 Alma	G. K. Gavin Frances Wilkinson	Timothy O'Meara Jane Stewart	T. O'Meara
6-21-1841 Margaret	John Smith Catherine Wicham	Philip Rogers Margaret Carroll	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	OFFICIATING PRIEST
7-17-1841	Elleanor	James Sammon Mary Sammon	Timothy Larkin Catherine Higgins	T. O'Meara
8-12-1841	William	Patrick Fitzgibbons Mary Hoolahan	Michael Fitzsimmons Mary Ann	T. O'Meara
12-20-1840	Ann	John Galvin Bridget Lynch	John Casey Sarah O'Brien	T. O'Meara
12-27-1840	Mary	Michael Walsh Julia Kenrick	Timothy O'Meara Ann Riedy	T. O'Meara
12-28-1840	Mary	James Lerdan Mary Synott	William Doyle Mary Dunphy	T. O'Meara
4-29-1841	John	Henry More Catherine Cowan	John Murray Bridget Benson	T. O'Meara
5- 9-1841	William	William Ready Mary _____	Thomas Morgan Catherine Resten	T. O'Meara
5- 9-1841	John	John Higgins Elleanor Carr	Patrick Timoney Elisabeth Armstrong	T. O'Meara

MARRIAGES BY REV. TIMOTHY O'MEARA

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
1-18-1840	Michael Bressnehan Mary Kennedy	Cornelius Ellen Mee and others	T. O'Meara
1-25-1840	Thomas Melvin Mary McDonough	Edward Heavy Ann McDonough	T. O'Meara
1-29-1840	James Doyle Mary Shea	Patrick O'Brien Mary Keenan	T. O'Meara
1-30-1840	John Sullivan Catherine Sullivan	Timothy Hart Ann Begley	T. O'Meara
1-31-1840	John McIntyre Bridget Jordan	Martin Stanton Mary Dwyer	T. O'Meara
11-21-1839	John Brown Catherine Reed	John Hines Mary Banon and others	T. O'Meara
12- 4-1839	John Benjamin Catherine Murry	Michael Murry Lucretia Cloyne	T. O'Meara
12- 4-1839	John Galvin Bridget Carney	Andrew Sheean Mary Lynch and others	T. O'Meara
10-24-1839	Dennis L. Murphy Mary Duggan	William Roach Johannah Daley and others	T. O'Meara
11- 3-1839	Andrew Sheean Johanna Fenton	John Shea Johanna Brien	T. O'Meara
11- 6-1839	Daniel Burke Sarah Bennette	William Roach Mary Whalen	T. O'Meara
5- 4-1840	John Golden Mary Lynch	Edward Gibbons Jane Sadler and others	T. O'Meara
6- 9-	Thomas Peters Bridget Connolly	David Collins Julia Walsh	T. O'Meara
4-23-1840	Michael Clinton Mary Sullivan		
4-24-1840	Daniel Brown Mary Sullivan	Dennis Sullivan Mary Sullivan	T. O'Meara
4- 2-41	John Donlan Julia Lally	Michael McDonnell Mary Hanavan	T. O'Meara
4- 6-1840	John Murray Elleanor May	John Beitler Elleanor Tremblo	T. O'Meara
4- 4-1840	Dennis Driscoll Mary Lahy	Dennis Murray Margaret Flavin	T. O'Meara
4-10-1840	Michael Murray Bridget Kenney	John Bannon Honorah Cratick	T. O'Meara
4-14-1840	Michael Murtoch Bridget Hogan	John Duffy Margaret McKelliget	T. O'Meara
3-30-1840	Martin Stanton Mary Coen	George Sealy Ann Begly and others	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
5-16-1841	Maurice Kennedy Elleanor McCarthy	John Fitzgibbon Mary Warrington and others	T. O'Meara
6- 7-1841	Dennis Boice Ellen Downey	James Summers Bridget Buckley and others	T. O'Meara
6-23-1841	Michael Mahony Mary Whelan	Timothy Sheehan Bridget Draper	T. O'Meara
12- 2--1840	James May Honorah Burk	Francis Summers Margaret Egan	T. O'Meara
	Dennis Sloan Bridget Maloney	John Turner Elleanor Maloney	T. O'Meara
6-16-1840	Thomas McDonough Elleanor O'Brien	Thomas O'Donohue Bridget Maloney	T. O'Meara
6-19-1840	John Dempsey Catherine Timoney	James Carney Ann Timoney	T. O'Meara
11-24-1840	Francis Beala Elisabeth McCardle	Martin Banon Jane Hudd and others	T. O'Meara
11-30-1840	John Casey Honora Kanane	Thomas Lee Margaret Cunningham	T. O'Meara

These are the last records of Father O'Meara.

As we have before noted, Father O'Meara did not leave Chicago at once, but, as the writer has been advised by a lady who lived in Chicago at that time, and is still living here, he attended Mass regularly and, as we have seen, from Bishop Quarter's diary, approached Holy Communion at St. Mary's Church on March 17, 1845. This is the last occasion upon which we are given a glimpse of Father O'Meara, and with this brief entry in Bishop Quarter's journal we bid farewell to this pioneer priest.

FATHER PALAIS IN CHICAGO

As we have seen, Father Palais came to Chicago in December 1839. He left Vincennes in a spring wagon, drawn by two horses, having for his companion Rev. Hippolyte Dupontavice, who had been appointed to Joliet, Illinois. It was not until June 1840 that he came into full control and exercise of his pastorate. When Bishop Haliandiere decided the controversy in his favor he at the same time directed Father Palais to buy property and erect a new church, the old one being wholly inadequate. These directions were followed out by Father Palais in the purchase of a lot on the Southwest corner of Wabash Avenue and Madison Street, one block west of the then

location of the church and parochial residence. As speedily as possible he erected a brick church structure. The building evidently proceeded slowly, as it was not complete when Bishop Quarter came to Chicago on May 5, 1844. It was far enough advanced, however, so that Mass could be celebrated in the structure, and Bishop Quarter celebrated his first Mass in Chicago there. He noted in his journal that the church was in an incomplete state, and that the walls had not yet been plastered.⁶ It is certain, however, that Father Palais did his best to complete the church, but it is evident that money was very scarce amongst the Catholics, and in consequence contributions were difficult. A large part of the cost of building the church was finally met from the private funds of Bishop Quarter and his brother Father Walter Quarter.⁷

Father Palais ministered in the old church and the new, for a time at least, during the years 1840, 1841, 1842, 1843 and something more than half of the year 1844.

We have very little information with reference to Father Palais during these four years outside of the records he made on the parish registers. He was assisted during nearly the whole of his administration by Father Francis Joseph Fischer, and was visited from time to time by Father Shawe, a "Missionary General." Both priests were very active in the administration of the sacraments of baptism and marriage, and it is due their memory that the records of their church work be put in permanent form. Accordingly, we are here reproducing in tabular form the parish register.

BAPTISMS BY REV. MAURICE DE ST. PALAIS

1840	1840
1-27 James Cody	11-14 James Rowe
1-27 Patrick Gaffy	10-22 Michael Sullivan
1-27 Stephen Jordan	10-25 Catherine Cure
3-1 Joanna Dunn	10-25 Josephine Periolat
3-20 Ellen Downes	11-15 Catherine Murray
4-3 William C. Curry	1-1 Maryanne Minceo
4-7 John Heffren	1-3 Andrew Graham
10- Patrick Bows	1-3 Marcella Madden
11-5 Patrick Doyle	1-14 Mary McNamara
11-9 George Francis Collins	2-1 Catherine Sullivan
11-10 Mary Burke	2-2 Mary Delaney
11-12 Bridget Dinneen	2-3 Helen Murphy
11-14 Mary Murphy	2-3 Cornelius Harrison

⁶ Bishop Quarter's diary in McGovern, *Silver Jubilee of Archbishop Fechan*.

⁷ *Ib.*

1841		1841	
2-7	John Stanton	8-2	Magdalena Matthias
2-16	Jacob Smith	8-5	Mary Gavin
2-20	James Robert Campbell	8-9	John Motter
2-21	Mary Channis	8-15	Electa Ann Lapin
2-28	Mary Jane Keogh	9-5	James Beglin
2-28	Ann Elizabeth Keogh	10-3	Marianna May
3-2	Maurice Collins	10-31	Elizabeth Harney
3-9	Eliza Jane Wilson	10-31	Ellen Smith
3-10	Joseph Gerard	11-5-	Hugh John Brady
3-13	Margaret O'Brien	11-15	John Shelby
3-13	Mary Sullivan	11-30	William Welch
3-13	Elizabeth Flynn	11-21	Michael Smith
3-17	Ellen Daugherty	11-21	Barbara Strawsel
3-17	Elizabeth Musham	11-21	Charles Cavanagh
3-21	Maryann Burke	12-14	Ellen Shea
3-28	Catherine Durkan	12-26	John Murphy
3-30	William Duggan	12-30	Thomas McKenna
4-3	Maria Mansford	12-30	Jeremiah Sullivan
4-4	Margaret Matilda Lantry	1842	
4-16	Margaret Cary	1-1	Frances Mary Cotards
4-22	Charles Constantine Liker	1-2	Francis McGovern
4-23	Theodore Rinehart Liker	1-30	Honora Daugherty
4-22	Francis Washington Cline	1-31	Patrick Twohig
4-22	Mary McCabe	2-6	Mary Day
4-22	Robert Benjamin	2-7	John Fitzpatrick
4-28	Margaret Ryan	2-8	Martha Craders
	Mary Jane Murray	2-11	Ellen Hynes
4-30	Mary Murray	2-19	John Gannon
5-2	Patrick McCabe	2-19	Michael Ward Plaesel
5-2	Catherine Shea	2-20	Agnes Campbell
5-4	William Francis Parcelay	2-23	William Murray
6-13	Thomas Bigs	3-5	Cornelius Barry
6-20	William Kelly	3-27	Louisa Hamilton
6-26	David Kinzie	3-30	Jane Carroll
6-26	Alfred Maurice Tally	3-30	Cecelia McCarty
6-27	Marianne Glennon	4-8	Timothy Lynch
6-27	Marianne Galaher	4-10	Margaret McManaman
6-28	Richard Baragan	4-17	John McHale
6-28	Sylvester Graham	4-18	William McKenna
6-28	John Murphy	4-23	Mary Gaffy
6-28	Louisa Carroll	4-24	Catherine Haly
6-29	James Horn	4-24	William Carney
6-29	John Dooly	4-24	John Farley
7-1	John Edward Brock	4-28	Margaret Shea
7-6	Leslie Jerome Woodville	5-1	Dennis Jordan
7-18	Caroline Markel	5-1	Basil Ignatius Joursky
7-27	Alfred Francis Brown	5-15	Thomas Dunne
7-28	Joanna Garvey	5-22	Mariann Sheehan
8-1	Mary Hanley	5-29	Marianna Tigue

1842		1843	
6-5	Honora Madden	2	Thomas Culver
6-13	John Diamond	2-19	Loretta Damon (at Baillystown)
6-14	Marianne Galaher	2-26	Bridget McBride
6-15	Patrick Fitzgibbons	2-26	Mary Ellen Brock
6-16	William Colby	3-6	Mary Gahan
6-17	Catherine Griffin	3-6	Andrew Simpson
619	Thomas Heffner	3-8	Ellen O'Brien
6-19	Richard Shea	3-12	Ellen Thorncroft
6-19	Marianne Miles	3-19	John Galaher
6-20	William Forster	3-19	Mary Sullivan
6-20	Julia Ellen Gegan	3-26	Edward Smith
7-3	Ellen Griffin	3-26	Emily Lucinda Lantry
7-7	Edward Gibbons	4-4	Mary Beaubien (at Naperville)
7-10	William Kenny	4-6	Bernard Galvin
7-10	William Carney	4-9	John Badter
7-10	Gregory Larkins	4-13	Mary Samon
7-10	Liza Gannon	4-16	Marianne Carroll
7-30	Ellen Calkin	4-17	James Cunningham
7-31	Liza Ann McCarty	5-5	John Keating
8-7	Marianne Hoey	5-10	Julia McDonnell
8-26	Cecelia Ross	5-	John Hogan
8-26	Manda Magdalen Chamberlain	5-	James Kennedy
8-28	John Aaron Metzger	5-	Edward William Gavin
8-28	Ferdinand Bower		Richard Lapin
8-28	Cecelia Coquillard		Thomas Welch
8-28	Marianne Balladin		James Fitzgerald
8-28	Cornelia Ellen Eastbrough		George Rudimon
8-28	John Rubb		Elizabeth McClusky
8-28	Martha Pratt		William Carroll
9-11	James Duffy		Elizabeth Winifred Russell
9-30	John Duffy	6-30	John McCarthy
9-30	Elizabeth		Marianna McCarthy
10-10	Catherine McGregor Michie	6-	James O'Connor
10-23	James Howard	7-2	Mary Jordan
10-23	Catherine Smith	7-16	Annah Maria Sauter
11-6	Josephine Metzger	7-23	Michael Galvin
12-10	Peter Gannon	7-30	Catherine Jordan
12-11	Catherine Hughes	7-30	Marianne O'Brien
12-26	Andrew Scanlan	8-19	Michael John Connolly
1843		9-23	John Ammon
1-15	Mary Emily Mooney	9-23	Michael Clifford
1-16	Mary Cure	9-24	Matthias Best
1-16	David McCarty	9-25	Marianne McManeman
-18	Stephen Athy	10-8	Catherine O'Brien
18	Charles Murphy	10-8	Jacob Harmon
1-21	Charles Joseph Bernard Gray	10-8	Catherine Connor
1-21	Elizabeth Doyle	10-8	Mary Neelan
1-22	Stephen Cornelius O'Brien	10-10	John Burke
2-2	Mary Dalton	10-10	Mary Burke

1843		1844	
10-11	Ann Eliza O'Brien	1-28	John Miles
10-24	Fanny Ann O'Connor	1-28	John McKane
10-29	Andrew McDonough	2-5	Ann Grimes
11-3	Marianne Daly	2-5	Allice Hoey
11-5	Peter Briggs	2-5	David Carroll
11-7	Sarah Ann Gillen	2-5	Michael McCabe
11-12	Catherine McGuire	2-22	Julia Shea
11-12	Ellen Ann Hagan	3-6	Ellen Walsh
11-14	Margaret Hayne	3-7	Margaret Welch
11-17	Ellen Crawford	3-10	John Murray
11-25	Elizabeth Burke	3-28	James McCassey
11-26	Cornelius Daivid Coughlin	4-4	John Fitzgerald
12-3	Thomas James West	4-5	Peter Rooney
12-4	Ellen Sullivan	4-7	Francis Crowley
12-4	Mary Sullivan	4-9	Maria Louisa Maraby
12-7	Marianne Carney	4-13	Mary Jane McMahon
12-7	Margaret Carr	4-18	Caroline Mullins
12-7	Mary Welch	4-20	Mary Corcoran
12-7	Elizabeth Antoinette Mullen	4-21	Catherine Riley
12-7	John Berg	4-22	Mary Jane Hynes
12-7	Mary Kavenagh	4-28	Ellen Larkins
12-12	Eliza Lovet	4-	Mary Hermina Stanson
12-14	James Conroy	5-9	James Fennerty
12-23	Julia Dwyer	5-10	Michael Flood
12-25	Catherine Mahony	5-12	Mary Magdalena Stein
12-25	Caroline Matzaker	5-15	Francis Fognant
12-29	Margaret Fitzgibbons	5-23	William McCarty
12-30	William Egan	5-23	Catherine McCarty
12-30	James McAnon	5-25	John Baptiste Schmit
1844		5-25	Barbara Breit
1-3	James Dempsey	6-3	Peter Dawson
1-7	Peter Hibbard	6-9	Eliza Jane Young
1-7	John Lynch	6-9	Lisa Egan
1-9	John Lanigan	6-9	Margaret Egan
1-10	Catherine Gannon	6-9	Edward Ryan
1-18	Martin Haley	6-9	Mary McGovern
1-21	James Conlon	7-21	Margaret Eliza Gaughan
1-21	Sarah Howe	7-21	Charles Gagler

MARRIAGES BY REV. MAURICE DE ST. PALAIS

DATE	PARTIES	DATE	PARTIES
3-2- 1840	Lawrence Sullivan	5-20-1842	Hugh Parsley
	Ellen Welch		Jane Smith
3-26-1840	Francis Chambers	5-23-1842	John O'Hare
	Ann Coyle		O'Niel
4-20-1840	John Bean	5-24-1842	Hugh Williams
	Ellen Crebble		Catherine Hays

DATE	PARTIES	DATE	PARTIES
11-27-1840	Michael MacGrath	11-13-1841	Francis Howe
	Bridget Lenegan		Rose Bailly
1- 8-1840	Francis A. Periolot	12- 1841	John Bartles
	Catherine Creak		Ann Donnelly
1- 9-1841	Morris Scanlan	1-15-1842	John Kirk
	Mary Halloran		Catherine McCarty
1-27-1841	John Murphy	1-31-1842	John Carr
	Julia Dongan		Bridget McGuire
2- 8-1841	William Doyle	2- 8-1842	Dennis Canfield
	Elizabeth Dwyer		Martha Riley
2-20-1841	James Wardrick	2- 8-1842	John Clifford
	Catherine Day		Mary Keefe
2-20-1841	John Shea	2-15-1842	John Davlin
	Fanna O'Brien		Mary Angelina Pearceall
2-23-1841	Thomas Armstrong	5-20-1842	Hugh Farsley
	Sarah McBrian		Jane Smith
3-17-1841	George Jeffery	5-29-1842	Michael Mallody
	Bridget Garvey		Catherine Drew
4- 7-1841	Patrick Keefe	6- 6-1842	John Brun
	Catherine Fitzgerald		Margaret Connelly
4-12-1841	Thomas Connelly	9-25-1842	Arthur Ferris
	Bridget Gately		Ann McDonough
6-14-1841	Edward Dugdill	1-15-1842	Peter Hamel
	Mary O'Brien		Sarah Ann Poussard
7- 1-1841	Ferdinand Libera	11- 6-1842	John Manning
	Catherine Spohr		Mary Egan
7- 6-1841	Dennis Allen	11-20-1842	John Heydan
	Catherine Dayly		Bridget O'Donnell
7-21-1841	Michael Shea	11-19-1842	William McConnell
	Ellen Barry		Mary McMahon
7-25-1841	Daniel O'Sullivan	12-11-1842	Owen Myers
	Bridget Kerane		Ann O'Neal
7-29-1841	Michael Mooney	4-28-1843	Cornelius Landragon
	Elizabeth Stanton		Briget McCarty
8-14-1841	Dennis Quinlan	5- 4-1843	Peter Celli
	Catherine Halloran		Maria Kuhn
8-14-1841	John Quinlan	1-23-1843	Michael McDonnell
	Catherine Higgins		Elizabeth Stanton
8-15-1841	Thomas Costellow	5-24-1843	Nicholas Nichols
	Julia Martin		Phebe Ann Hatton
9-15-1841	Thomas McMahon	1-15-1813	Henry Berg
	Catherine Miller		Susannah Hagerman
10-30-1841	Michael Duffey	2-23-1843	Patrick Griffin
	Catherine McEavey		Mary McKnary
11-10-1841	Peter Rofinot	4-12-1843	Michael Furlong
	Delfine Miller		Harriet Paterson
11-10-1841	Michael Fitzsimmons	6-23-1843	John Gay
	Bridget Buckley		Bridget White

DATE	PARTIES	DATE	PARTIES
7- 3-1843	James Poussard	4- 9-1844	Thomas Fleming
	Jane Saddler		Hannah Welsh
7-17-1843	Owen Downy	4-23-1844	James Garain
	Honora Dorsey		Catherine Dwyer
7-21-1843	Joséph Lafontaine	4-30-1844	Joseph Lacroix
	Mary Ducharme		Ellen O'Brien
9- 9-184v	John Gaughan	5-6- 1844	John Peter Powell
	Harriet Thompson		Annah Bishop
8-21-1843	Patrick Bennett	5-20-1844	Patrick Finnegan
	Ellen Beghlan		Margaret Sage
8-23-1843	Augustus Vance	5-21-1844	Henrick Zink
	Bridget Bennett		Katrina Kiel
9-26-1843	William B. Snowhook	5-11-1844	John Bishop
	Eleanor Cavanagh		Susannah Gegen
9- 3-1843	John Moon	5-22-1844	John McEntee
	Margaret Murphy		Mary Year
10-2- 1843	John Clarkson	6-3- 1844	Samuel Kilian
	Margaret Sullivan		Catherine Early
10-16-1843	Cornelius Desmond	6-11-1844	Michael Haffy
	Anna McKinley		Alice Carolan
10- 6-1843	Thomas O'Neil	7-20-1844	Michael Halloran
	Margaret Murray		Bridget Sullivan
11- 7-1843	Patrick McDonough	7-20-1844	Owen Sullivan
	Bridget Amelia Kirby		Catherine Sullivan
11- 8-1843	Patrick Sloway	7-16-1844	John Kelly
	Margaret Cooney		Sarah Kelly
11-30-1843	Daniel Shaughnessy	7-19-1844	John Kelly
	Catherine Mahoney		Sarah Kelly
		7-31-1844	A. V. Knickerbocker
			Margaret West

THE SUBSEQUENT CAREER OF FATHER PALAIS

Father Palais, at the request of Bishop Quarter, remained in Chicago for some months after the creation of the new diocese of Chicago and the arrival of the Bishop. Sometime after July 21, 1844 he returned to Vincennes. From this point in his career we may permit a writer in the *New York Freeman's Journal*, a clergyman closely associated with Father Palais, writing more than fifty years ago, to tell the story:

When the diocese (of Vincennes) was divided he was made pastor of Logansport and surrounding missions. Whilst pastor here he visited France, and on his return was made pastor of Madison, remaining one year, when he was called to Vincennes as Vicar-General to Bishop Bazin, which office he held from Easter to January 14, 1849, when he was appointed Bishop of Vincennes. His life as Bishop has already been enlarged upon. It was one of paternal fondness for his priests

and his flock, and of sweet gentleness and modesty. If he erred in the discharge of his duty, his error was one of affection and charity. The orphan was his unceasing care, and I scarcely ever met him during a long acquaintance, but that he was meditating something for their welfare, or bemoaning their need. Little children were his greatest delight, and in giving First Communion his little addresses were patterns of tenderness and love, suffusing the eyes of his hearers as they invariably did his own. And yet that heart so tender and true had to suffer the pangs of the basest ingratitude, probably even to its very breaking. He had, it is said, often expressed a wish to die at St. Mary's of the Woods, the home of the Sisters of Providence, of which Community he was the spiritual head, for whom he had displayed a solicitude only equalled by his love for his Church and his dear orphans. I fancy that weighed down by cares and anxieties he would hie himself to St. Mary's to retire, as it were, from the world, to rest in its classic and devoted shades, assured of sincerity and that obedience which, alas, he did not always find in the cares of his station.

He wished to die there, because he knew that when that dread hour should come, in which he was to surrender back the responsibility, fearful and great, confided to him, that these, his spiritual children, would unceasingly besiege the throne of grace for mercy for his transgressions. I met him at Indianapolis, on the 26th of June, on his way to St. Mary's where he was to realize the consummation of his wishes. He never seemed more childlike and tender, nor to enjoy the society of his friends with a greater joy. We journeyed on together, and I learned from him the distress above alluded to, which probably hastened the day of his death. Still he seemed happy, and for the occasion at least put aside his misery. The exhibition of the Academy, although brilliant and successful, was long, and the day hot, so that all in attendants were well-nigh exhausted, though notwithstanding his fatigue, on the evening before his fatal sickness, he was usually cheerful and was recounting things of the past much to the amusement of those around him. This was to be his last pleasant evening, and another was to find his earthly troubles and joys ended, and a deep pall was to cover the hearts of the friends who can know him in this world no more.

It seems he awoke in the morning before five, and was walking in the yard, when the sudden stroke of apoplexy wrung from him a scream that startled the inmates of the pastor's house. They hastened to him; he had already fallen, was paralyzed on one side, and they had difficulty on account of his weight and unwieldy condition, to get him into the house to his bed. Restoratives and medical aid were useless, and though he retained a semi-consciousness, he sunk rapidly, and was soon in the agonies of a long death. Between seven and eight o'clock the last Sacraments of the Church were administered by Father Benoit, the Sisters and Priests desisted from their labors to revive him, and poured out their troubled souls in prayer. For a while he seemed to participate, but soon became oblivious to all around, and the words of the priest in his ear impressed him no longer. In this state he lingered probably more than seven hours, his body now calm and then in agitation, his countenance wearing the appearance of deep grief, and his breathing that of a dying man, until four o'clock p. m., June 28, 1877, when his soul went out to its Judge. We assisted Dr. William in embalming and preparing his remains for the tomb on the following morning, and at noon a sad party of Priests and Nuns followed his funeral cortege on its way to Terre Haute, and

thence by sail to Vincennes. The ceremonies of the funeral at his own church have been fully set forth. I have aimed only at giving an account of his early life, some personal observations concerning him, and the particulars of his death. *May his soul rest in peace.*³

Father Palais' remains lie buried in the crypt below the altar of the old St. Francis Xavier Cathedral, in Vincennes, by the side of the other bishops of that old Episcopal see.

Chicago

JOSEPH J. THOMPSON

³ *New York Freeman's Journal*, July 28, 1877.

JOHN LANCASTER SPALDING—EARLY YEARS IN THE PRIESTHOOD

(From a forthcoming biography of the late Bishop of Peoria.)

John Lancaster Spalding received minor orders at the American College of Louvain on December 22, 1860; the subdiaconate on July 26, 1862, the diaconate on May 30, 1863. His ordination to the priesthood, by Cardinal Sterekx, of Meehlin, took place on December 19, 1863. The scholastic year at the University ended June 29, 1864. On July 12 he left for Rome, intending to see Europe on his way and to continue his studies in the Eternal City. The trip to Rome was taken in slow stages. Lingerin in various places as fancy dictated, he improved his time by study and observation. Between him and Father De Neve, the Rector of the American College, a great intimacy had grown up, and for the latter's benefit he recorded his impressions in a series of letters.

FREIBURG, July 18th, 1864.

I arrived in Freiburg after a safe and pleasant journey. I stayed all night in Trier where I said Mass in the Cathedral, after having incurred the suspicion of being suspended. I passed the next night in Heidelberg, famous for its University. This is certainly one of the most beautifully situated towns I have ever seen. The greater part of the population is Catholic. The University, however, is entirely Protestant and rationalistic. . . . I have already spoken with Stolz and Alzog, and also assisted at their lectures. I will be able to follow the courses nearly a month still. I spoke about an hour with Stolz. He is very kind and the only thing Stolz about him is his name. He offered me his books and gave me permission to take the books of the University library. He also invited me to come from time to time in order to take a walk with him. He is a holy man and has much zeal. Alzog was equally kind. . . . The priests are good and exemplary; the people devout, the churches that I have seen, clean and kept in order. Thus far it has been my lot to find people better than I expected. I am willing to assert that there is no Catholic nation which would not gain by being better known. If I wished to be tedious, I could tell you things in which the priests of Baden please me more than those of Belgium. I have never found kinder, more warm hearted people. They have the politeness of the heart. If they be proud, their pride is at least not haughty. . . .

From Freiburg he passed to Switzerland, thence to Italy. Its age-old and ever new beauties impressed themselves upon his mind. Years later, in the Life of Archbishop Spalding, he etched them in glowing terms. He wrote to the same correspondent:

VENICE, September 10th, 1864.

..... I spoke with a good many Protestants on my way in Germany and Switzerland. Protestantism is not dead amongst the people at least. I think that the greater part of the peasants and the poorer classes really believe in their religion. If you ask them what they believe, they cannot tell you their dogmas. God and His mercy, our Savior and His sufferings, is about the sum of their religion. They hold this piously, live honestly, at least seemingly, and go to church on Sunday where the preacher preaches only to edify and seems to avoid all doctrinal instruction. Be honest, pious, says he, but scarcely ever believe: this or that. As a general thing there is no bitterness of feeling between Catholics and Protestants, and this seems to be carefully avoided by the ministers of Protestantism, and also by Catholic priests. I fear even too much avoided, so that they do not insist enough on the special dogmas of Catholicity, do not inculcate enough that it alone is true and all others false.

I have not yet spoken with a Protestant who hated the Catholic Church or condemned it as being guilty of idolatry. They seem to consider us as their brothers, and are willing to open the gates of heaven to us if only we do not shut them out. We all serve the same God, say they, and seem tacitly to conclude, therefore have all the same religion. It is morally impossible to convert such Protestants, and I am firmly convinced that Protestantism will continue to exist among the masses as it does now, until some great social revolution change entirely the present face of affairs in Europe. I will let your political correspondents designate the time of the occurrence of this great catastrophe. Man since his fall, it seems, is naturally a slave and crouches before him who has power. In Germany especially there is among the people an immense reverence for the prince, and this has as its consequence sometimes servile obedience. It is not rare to find in Germany two villages side by side, one Catholic, the other Protestant. Why? Because here the prince remained Catholic, there he joined the Reformation. At least this is true as regards the Protestant part. The Reformation was introduced by the State, is still upheld by the State, and will exist as long as it is thus upheld. And these Protestant States will uphold it until they are overthrown by revolution, or a series of revolutions. I am not, however, a revolutionist.

We generally believe that because the Spaniards and Italians are politically null, they also must be morally corrupt. I believe political power proves nothing in favor of the morality of a people; on the contrary in our age it oftener proves its immorality. But at present Italy is certainly sick. I think that as a general thing in Northern Italy at least, the Italians desire the unity of Italy. Now there is a party which, taking advantage of this desire, represents the Pope as the sole obstacle to its accomplishment in order thus to render him odious. Publicly the Pope has no defender.

The signs of the coming revolution were too obvious to be misread except by the wilfully blind. Father Spalding saw this political animosity fostered on all sides by men who had their own ends to serve. Everything Catholic was held up to ridicule. When the ground had been sufficiently prepared, the tempest was let loose. Whatever concessions Pius IX might make, were discounted beforehand. A few years later united Italy emerged from the plots and counterplots and Rome became its capital.

From Venice Father Spalding went to Padua, Ferrara, Bologna, Florence. Reaching Rome in the beginning of October, he took up his residence at the Belgian College, devoting himself to the study of theology. He did not find Roman methods to his liking, and the following spring he left Rome.

The spell of Louvain was upon him. Thither he returned to pass the examinations for the Baccalaureate and Licentiate in theology. The registers containing his and other promotions perished in the conflagration that destroyed the "Halles" of the University in the beginning of the late war during the German occupation, and the dates are no longer ascertainable.

Having completed the six years' course prescribed for the Licentiate in the sacred sciences, he could not be prevailed upon to remain for two more years, required for the Doctorate in theology, and for which an eight years' course of study is prescribed.

He embarked for Kentucky in the summer of 1865. The country to which he returned had passed through a great crisis and undergone a profound change since he last saw it. Only a few weeks before his arrival the civil war armies had been disbanded. During the long-protracted struggle Kentucky had become once more the "dark and bloody battle ground" of the opposing armies. St. Mary's and St. Joseph's colleges had been closed, together with St. Thomas' Seminary, since the beginning of the war. Partisan feeling still ran high. The people were impoverished. The property of many had been destroyed and their homes had been leveled to the ground. While the northern part of the state had escaped the worst ravages, yet there also much remained to be done for the poor and stricken people who had lived through the turmoil and had little left to start life anew.

During the previous year, June 11, 1864, Bishop Martin J. Spalding had been appointed Archbishop of Baltimore by Pope Pius IX. The bishop's brother, Dr. Benedict Spalding, was made administrator of the Louisville diocese. He made his young nephew assistant priest at the Cathedral. During the sixteen years that Bishop Spalding had presided over the Louisville diocese, as coadjutor and as ordinary, the Catholic population of Kentucky had increased very considerably. In 1848 it numbered about 30,000. In 1864, although Eastern Kentucky had been erected in the meantime into a separate diocese with the see at Covington, the diocese of Louisville alone numbered 70,000 Catholics, more than double that of the entire State in 1848. In the latter year there were but 43 Catholic churches in the State. In 1864 there were 85 in the diocese of Louisville alone. Five new churches had been

built in the city of Louisville, including the Cathedral, which itself was capable of accommodating as many people as all the Catholic churches of the city sixteen years before.

The following year an unusual distinction came to him, unasked and unsuspected. On the second Sunday of October, 1866, the Second Plenary Council of Baltimore began its sessions. Father Spalding was appointed by Archbishop Blanchet of Oregon as his theologian and in that capacity he took part in all the deliberations of the Council. Although the youngest priest in that body, he was also chosen as one of the preachers, together with Father Isaac Hecker of the Paulists and Bishop Ryan of Philadelphia.

Returning to Louisville, his attention seemed to center from the first on the Catholic negro population of the city. He had learned to love them at Evergreen Bend. He had grown up in their midst. He knew their good qualities and he was not daunted by the less lovely characteristics of a backward race. After Lincoln's proclamation had set all slaves free, many of them, reveling in their new-found liberty, abandoned their homes in the country and congregated in the towns and cities. Among them were not a few Catholics. An integral part of the household on the plantations, they were, spiritually, on an equal footing with their Catholic masters. Left to themselves in the cities, they became like a sheepfold without a shepherd. Prejudice against them was perhaps stronger than ever. There was no building set apart for them to attend religious services. No space was allotted to them in the existing churches, which were filled by the white people of the various parishes. Northern sympathizers had provided Protestant negroes with "meeting houses" of their own.

Father Spalding saw the danger for the Catholic colored race left without the care and watchfulness of a priest to guide, assist, and instruct them. Without a church where they might gather free from all interference, little progress could be made in keeping them true to their religion. Many discouraged Father Spalding when he broached this subject, saying that this lately freed people lacked means to build and support a church; that they were shiftless and unreliable; that the initiative should come from them. He was more determined than ever. The church was needed; the funds could be found: "though all be against me, I will make the effort to do all that will keep these people true to the Faith they have received and still prize highly."

In the summer of 1869 he undertook a journey to New York to solicit financial aid from some of its wealthy citizens. So eloquently did he plead the cause of the negroes that he met with unexpected

success. Returning to Louisville he set to work with renewed energy. He erected a commodious building free from debt, and was appointed by Bishop McCloskey as pastor of St. Augustine's colored church. Laying aside their antipathy, the white people began to invade the premises to hear the sermons of the young priest, so attractive was his preaching even when adapted to the mentality of his dark-hued audience come out but recently from the forests and fields of Kentucky. A lady who attended these sermons described Father Spalding as "an Aloysius looking so holy, timid and modest that his very youth excited compassion."

His pastorate was fruitful. From long association he knew the character of his charges intimately. He realized their shortcomings: he made allowance for their peculiar ways. Under an unattractive exterior he had discovered the finer qualities of the race, which a ready sympathy brought out at once. He loved them. They trusted him. The tie of a common religion bound them closely to one another, in joy and sorrow.

In the meantime the Vatican Council had been convoked to meet on December 8, 1869. The Infallibility of the Pope, it was apparent from the first, would be the main topic of discussion and definition. The chancellories of Europe were agog with excitement. The press was in a ferment. Statesmen intrigued and threatened. Gladstone raved. It seemed as if the halcyon days of Arianism had returned, with the civil powers bent once more on usurping the lead in purely spiritual matters. The direst consequences for Church and State, it was freely foretold, would follow the definition of the dogma. Among the assembled bishops the "ultramontanes" and the "inopportunist" engaged in learned contests. Gallicanism, bolstered up by German "scientific theology," brought to bear all the strength it could muster against the definition. It was a contest such as only the Catholic Church could allow, witness and withstand. With Archbishop Manning and Cardinal Dechamps Archbishop M. J. Spalding became one of the leading champions favoring an unequivocal definition of the dogma. Dupanloup and Döllinger remained irreconcilable, the latter to the bitter end.

Catholics meanwhile were at liberty to voice their opinions. Under date of May 4, 1870, Father Spalding wrote from Louisville to his former Rector, Father De Neve, at the American College, Louvain:

I have not the slightest intention of opening a controversial battery upon you in your quiet retreat in Louvain; but I wish merely in a modest way to state that nothing but a definition of the Church will ever elicit an act of faith from me in the infallibility of the Pope or that of any other man.

I know that the easy and prosperous way is to float along with the current both in religious and worldly matters; but I do not know that the various winds of doctrine should have power to make us veer round whenever they see fit to blow in a new direction. My faith in the Church is unbounded, but I have little confidence in the opinions of men, and still less in the opinions of parties or cliques, and least of all in those cliques that sacrilegiously arrogate to themselves the mission of guiding aright the Church of Jesus Christ.

For the rest I think you will agree that controversies are most generally carried on in a bitter and unchristian spirit, and that the great effort of both sides is directed to victory, not truth. . . . Do not think, however, that I waste my time in disputes. I write nothing for publication. And I rarely ever speak of these matters except as pastime when others suggest them. I am now living in my new parish, attending to the negroes and myself. And I do not think that, since I played around my mother's knee as a child, I have ever been so happy. I am poor and content, but that is rich and rich enough.

Father Spalding leaned towards Newman's opinion on the subject of Infallibility. Once the definition was proclaimed, the atmosphere cleared suddenly. The battle was ended. Doubts vanished as the clouds after a storm. Animosities were put aside. Angry recriminations ceased. None of the dire predictions, so liberally vouchsafed by distressed Catholics and distrustful statesmen, came true. The Church enhanced her position in the world as the inerrable exponent of unchangeable and inviolable truth.

Father Spalding did not remain long at St. Augustine's. Bishop McCloskey recalled him to the Cathedral to assist in editing the diocesan weekly paper: *The Advocate*. During the years spent in Louisville he chose for his confessor a priest of the Franciscan Order, and each Saturday found him at the confessional of Father Ubaldus. This gentle, spiritual, learned man, advanced in years, soon formed a sincere attachment for his young penitent. It was thoroughly reciprocated, and Father Spalding never lost his esteem for the Sons of St. Francis. They were one of the religious orders introduced in his diocese shortly after his appointment to the see of Peoria.

His association with the Fathers afforded the opportunity of speaking the German language which he had studied while in Europe. Realizing its practical usefulness to him as a priest, and liking it from a literary standpoint, he continued to cultivate it by usage. The Franciscans persuaded him to preach to their parishioners, and on a few occasions he addressed them in their native language, to their surprise and delight.

While busying himself with parochial work, Father Spalding was always a hard student and never desisted from close application to

books. Generally he devoted seven hours daily to study, never allowing anything to interfere with his favorite pursuit, except the duties of his position. He was very fond of children. During his years in Louisville he was often found in the homes of the poor, his pockets filled with shoes, stockings, candies and other articles attractive to the little ones.

The death of his uncle marked a turn in his career. Archbishop Martin J. Spalding, of Baltimore, died February 7, 1872, leaving all his papers in the hands of Father Isaac T. Hecker, C. S. P., to be used as he might think advisable for the advantage of the Church. Upon the Archbishop's urgent recommendation and with his efficient co-operation Father Hecker had inaugurated the "Catholic Publication Society" of New York, for the diffusion of low-priced Catholic literature among the masses. Archbishop Spalding had the utmost confidence in Father Hecker's zeal and good judgment and gave him a free hand. But other duties prevented the latter from undertaking the biography of his deceased friend and protector. He invited Father Spalding to come to New York for this purpose. He left Louisville in September of the same year to take up his residence in the Paulist community. There he quickly became an inspiration to all its members by his enthusiasm for the ideals of its founders and their whole-souled devotion to the progress of the Church in America. He remained as a guest for a whole year, devoting all his time to writing "The Life of Archbishop Spalding." The only part he took in the activities of the parish was to preach an occasional sermon on special occasions.

Thus far Father Spalding's literary activities had been limited to reviews and essays. To this his first work of importance he set himself with painstaking care. The Archbishop had loomed large upon the scene of American history and upon that of the universal Church as well. His connection with the earliest western pioneers, his forcible and uncompromising attitude at the Council in Rome, had alike centered attention upon him. He represented the young, vigorous Church of the New World, that was coming to the front with unexpected power and the promise of a wonderful future. Unallied to the state and unhampered in its activities, asking no favors and insisting manfully on its rights under the common law of the land, it brought back a vision of earlier centuries of struggle but unobstructed development.

The task was well worth doing. It was no less inspiring. Abundant material was at hand that needed but to be selected, arranged, and presented in attractive manner. When the manuscript was completed it was handed by the author to Father Augustine F. Hewit, Superior of the Paulists. After reading it he remarked privately: "Father

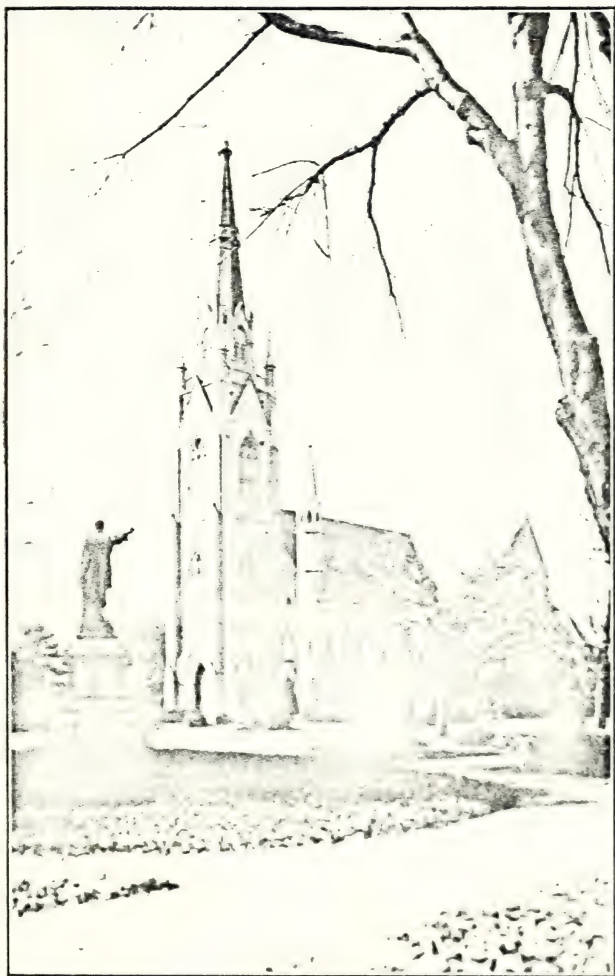
Spalding will some day occupy a prominent place in the hierarchy of the American Church."

The book was published in 1873. It received unstinted commendation from readers and reviewers alike. Dr. Brownson, the kind mentor and the relentless nemesis of so many authors, was most favorable in his judgment of the work, pronouncing it "the finest Catholic biography yet written in America." "Some people are critical about the style," he added; "but we confess to liking the work better just because of the style." And he went on: "The author shows a breadth of view, a depth of reflection, a knowledge of the moral and spiritual wants of modern society, of the dangers of the country, and the real issues of the hour, that promise to the country a writer of the first order, and to the Church a distinguished servant, whose memory she will long cherish if God spares him life and health, and he continues as he has begun." He found exception, however, to a few points, among them a want of boldness on the part of the writer when speaking of the Vatican Council.

Cardinal Manning wrote that "a biographer is an unconscious autobiographer." Father Spalding's biography of his uncle proved to be an outline of his own life work.

J. B. CULEMANS.

Moline, Ill.



Courtesy Abbey Press.

Church of Our Lady of the Sacred Heart, Notre Dame

NOTRE DAME—ANTECEDENTS AND DEVELOPMENT

NOTRE DAME UNIVERSITY CHAPEL

Relics of each of the twelve apostles;¹ the bones of martyrs of the early centuries;² pieces of the cross on which Christ was suspended on Calvary;³ a piece of the manger in which He was born;⁴ pieces of the veil and girdle of His Mother;⁵ an altar declared to be as perfect in symbolism as those of the greatest artisans of the Middle Ages—carved three centuries ago by Bernini, who aided in the decoration of St. Peter's Cathedral, in Rome;⁶ paintings and designs by one of the greatest Italian moderns, an artist of the Vatican, Gregori;⁷ one of the largest bells in the United States;⁸ a chime of twenty-three bells.⁹

Within the Church of Our Lady of the Sacred Heart at the University of Notre Dame are all these, and many more features that make the church one of the most interesting and important churches in the United States. On December 8, 1921, the Feast of the Immaculate Conception, the foundation of the church will have been laid fifty-three years.¹⁰

But a short distance away is another church—a chapel of logs. It is not far from this modest little shelter to the great Gothic temple, but centuries are spanned by the time that passed between the building of

* Rev. Matthew Walsh, C. S. C., of Notre Dame University, began a series of papers under this heading in the January number of the ILLINOIS CATHOLIC HISTORICAL REVIEW but was called away from Notre Dame for some months and was unable to give the continuance of his articles the required time. We are accordingly substituting this interesting article revised by the writer from an article appearing in the *Grail*, the very meritorious magazine of the Benedictine Fathers of St. Meinard, Indiana. (Ed.)

¹ Griffin, *The Church of the Sacred Heart*, in Notre Dame Scholastic, February 9, 1904.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Egan, *The Columbian Exposition*, Chapter XXV.

⁷ Cooney, *The Growth of one Mission*, in Indiana Catholic, December 14, 1917.

⁸ Griffin, *The Church of the Sacred Heart*, op. cit.

⁹ *Ibid.*

¹⁰ *Ibid.*

the first log chapel of which the present one is a replica, and the building of the great cream-colored brick edifice with a spire that reaches upward two hundred and eighteen majestic feet.

Sometime in the middle of the seventeenth century the Pottowatomie Indians were taught on the banks of the silver St. Mary's by Rev. Claude Allouez, a member of the Society of Jesus. For three years Father Allouez was at the future Notre Dame's site. On August 27, 1689, he died at the Jesuit mission of St. Joseph, since grown to be the city of St. Joseph, Michigan, and was buried on the banks of the St. Joseph river between Niles and Bertrand. The mission which Father Allouez began was continued after his death, but the log chapel was abandoned in 1759. In 1830 Rev. Theodore Badin, the first priest ordained in the United States, rebuilt the chapel. Then follows a long history of missionaries who taught the Indians and worked with them until Rev. Edward Sorin and six brothers arrived at Notre Dame on November 26, 1842.¹¹

But this is not a history of Notre Dame. This is the story of the chapel of Notre Dame, although to be entire, a story of that chapel might well be the story of Notre Dame. The little school began by Father Sorin grew, and finally a greater chapel was needed and begun in 1869. It may be well to pass over these years of adolescence and speak of the church as it is today.

The church, a gallery of art, a treasury of sacred relics, a great bulwark of religion, is rich in adornment, in holy wealth, and one of the most notable in America. The interior, in Gothic architecture, is enriched by some of the most attractive frescoes in the New World, and many architects have declared it the most beautiful in the country. The main altar from the ateliers of Froc-Robert of Paris, splendidly carved and bejeweled, was once in the Church of St. Etienne, of Beauvais. The rear altar, carved by the great Giovanni Bernini nearly three centuries ago, is the only one by that great artist in America.¹² The bell in the tower, said to be the largest in the United States and one of the finest in the world, has a national reputation. The chimes of twenty-three bells, whose notes ring so prettily on the evening air at Notre Dame, is the greatest, but one, in the country.

The altar is symbolical. Its gold, jewels, and fantastic carvings tell the story of the twenty-first and twenty-second chapters of the Apocalypse, and it has been said even the monks of the Middle Ages, who carved the most elaborate allegories into their work, have not surpassed

¹¹ Cooney, *op. cit.*

¹² Egan, *The Columbian Exposition*, *op. cit.*

the symbolism of this altar. It is a careful rendition of the sacred text, with the Lamb triumphing as the crowning piece of work in the whole.

Within the church clustered columns of serpentine marble rise to capitals of golden oak leaves, through which peep laughing sculptured cherubs.

All in all the church is a remarkable one, visited every day by many travelers. It is in the form of a Latin cross, two hundred and seventy-five feet long, one hundred and fourteen feet wide at transepts, and trimmed with marble in keeping with the surrounding structures. It has a chancel and seven apsidal chapels. Altogether it houses twenty-two chapels.

Luigi Gregori, one of the greatest of modern Italian masters, and for many years painter at the Vatican in Rome, is responsible for the splendid paintings that decorate the church's walls. Gregori was a careful artist, and his work is most brilliant and truthful. Faces of those he knew and liked found happy places in his works; faces of those he knew and did not like found sorry places in his work. An old brother of the community, it is said, was painted as Simon of Cyrene, who carried our Lord's cross under compulsion, and it is likely that as the brother made the stations he was distracted in helpless anger when he came to that fifth station. Peering through the curtains of a fresco in the Main Building at the university in a picture on Columbus' Return and Reception at Court, are the grinning faces of Gregori's friends. Kneeling before the royal pair, and kissing the royal hands, are pictured other persons that the Italian artist did not like so well. This fresco was used by the United States government as a design for the ten-cent stamps of the Columbian Exposition.

On the ceiling of the nave Gregori placed angels who fly before a field of blue studded with golden stars. Some scatter flowers upon the worshippers. Some chant. Some play instruments. On the walls are saints, the evangelists, the prophets, Moses, David, Jeremiah and Daniel. These are life-size and remarkable for their grace and beauty. The prophets sit on clouds with a background of gold mosaie. The Stations of the Cross, in the Gothic frames, are trimmed with gilded gables and pinnacles. Scenes from the life of the Blessed Virgin are depicted on the ceiling.

Two large mural paintings are on either side of the organ at the rear. The one on the left is the most beautiful of any paintings in the church. It represents the children of Israel attacked in the desert by serpents while Moses points to the brazen serpent that they may look and be healed. Some writhe on the ground, some look upward in des-

pair, some beseechingly gaze on the serpent that they may be freed from their torment. The other fresco represents Christ walking on the water. St. Peter, of failing faith, falters beneath the waves. The other apostles are seen in the background. Gregori drew it as a thanksgiving for the rescue of Very Rev. Father Sorin from drowning on the steamer L'Amerique.¹³

The oil painting of Jesus and His Mother over the altar of the Blessed Virgin was suspended in the room in which Pope Pius IX died. In 1866 the Princess Eugenie made a present of the crown of gold studded with precious stones that crowns the statue of Mary. The fifteen mysteries of the rosary are symbolized in the great crown suspended nearby, the gift of fifteen persons.¹⁴

The stained glass windows, sixty-four in number, with designs from many famous artists, are the work of the Carmelite nuns of Le Mans, France, and are real gems of art.¹⁵

Before the altar nine lamps burn continually, typical of the nine choirs of angels. The middle one, the sanctuary lamp, is magnificent. It is of gold, with cloisonne enamelling and precious stones, the light supported by three dragons, with eyes of rose topaz, heads of solid silver, surmounted by an egret of lilac and golden plumage, with nine topazes and turquoises glittering amid their feathers, on the throat of each a beautiful cornelian, on each neck a crest of malachite, and between each figure three blue and gold shields representing scenes in the Nativity.

Bernini, a Neapolitan architect and painter, who lived from 1598 to 1680, carved the altar in the church. He designed many of the embellishments, of St. Peter's in Rome, under Pope Urban VII. His most notable work there was the colossal colonade which he finished in 1667.¹⁶

"The altar is not merely a piece of furniture more or less costly, of bronze, or carved wood, covered with gems," wrote a French priest sent to report on the altar while it reposed in the Church of St. Etienne, of Beauvais.¹⁷ "These details," he continued, "which have their value are only accessories. The Christian artist should, like his predecessors of the Middle Ages, have an idea before he begins to carve

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ Griffin, *The Church of the Sacred Heart*, op. cit.

¹⁶ Egan, op. cit.

¹⁷ Unpublished copy of document in files of Lemonnies Library, Notre Dame.



Courtesy Abbey Press.

Interior of church of Our Lady of the Sacred Heart, Notre Dame

or to chisel. Now here the idea is without doubt sublime. It has been taken from a worthy source. The altar with two faces is the Thabor of the Emmanuel, of God dwelling with us,—*Nobiscum Deus*. It is the table of sacrifice.

“The tabernacle is the rendition in gold and jewels of the twenty-first and twenty-second chapter of the Apocalypse, and we believe that even in the times of faith, in the Middle Ages, when the artists represented the heavenly Jerusalem on the capitals of columns, on the canopies of statues, and even on the censers of the Benediction, this rendition has never been so complete—we were going to say, so literal.” The writer continues in some detail.

“In the center gable,” he says, “an angel enameled in bright colors holds a phylactery, and proclaims that ‘there is the Tabernacle of God among men, that He will dwell with them, that they should be His people, and that God in their midst shall be their God.’”

“The Alpha and Omega which appear in the little four-lobed windows over the doors recall the promises made to him who shall be victorious. A sheaf of slender columns sustains the Holy Jerusalem, as if descending from Heaven. The city is a square; it is as long as it is wide; it has a great and high wall, in which are twelve gates, and twelve angels, one to each gate. Twelve enamelled plates bear the names of the Twelve Tribes of Israel. It has three gates to the east, three to the north, three to the south, and three to the west. And the wall has twelve foundations, on which are the names of the Twelve Apostles of the Lamb. The city is of gold and twelve kinds of precious stones. Those which adorn the foundations bear the names of the Apostles.

“The Lamb crowns the city, and holds aloft the Cross, the emblem of His triumph. The richly enamelled gates disclose the River of Living Waters, which flows from the Throne of God and the Lamb, and in the midst of this river the Tree of Life, whose fruits are represented by twelve precious stones, and whose luxuriant foliage gives the leaves for the healing of the nations.

“After this long citation of the Holy Book, which is but a description of the Tabernacle, we have nothing to add. The person most difficult to please is satisfied. The rendition of the Sacred Text is complete. Gold, bronze, wood, coloring, enamelling, carving, statuary, mutually concur, to effect a harmonious whole. We cannot enter upon the details of this work, which is now before us, and which we admired only in a hurry, but let us lovingly salute the crowning piece of this work, the top of the city. This is wonderfully successful, and from

whatever side it is seen, produces a remarkable effect. This is indeed the Lamb which was sacrificed: *Dignus est Agnus qui occisus est accipere coronam*. He bears a standard of royalty, and on His head the cruciform nimbus.

“The interior of this Tabernacle is covered with heavy plates of gilded silver, which makes the richness of the inside correspond with that of the outside.

“The altar itself is very rich and in harmony with the Tabernacle. It has been fashioned like a shrine, the sides of which are composed of two arcades of gilded bronze. Enamelled angels in relief adorn the arcades. Six pilasters support the table of sacrifice, and form six niches for statues representing the virtues—all remarkable for their finish. A beautiful garland of gilded bronze encircles the altar, recalling this passage of Exodus: ‘Thou shalt construct Me an altar, and thou shalt surround it with garland four fingers high.’

“The altar of Notre Dame recalls the liturgical phases through which the Catholic altar has passed. The altar has always been the table of the Sacrifice of the Body and Blood of Jesus Christ. Nothing has been here omitted to make the altar unworthy of its destination.”

The organ at the rear of the church is of Gothic structure and rose-wood finish, forty feet high, twenty feet wide, and twelve feet deep. The cross on the top is sixty feet from the ground floor.

Besides the piece of the true cross,¹⁸ the manger,¹⁹ the garments of Our Lord, the piece of the veil²⁰ and girdle of His Mother, there are in the church also a chalice and paten which were used by Pope Pius IX, a large crucifix fully seven feet high, and an ostensorium over four feet high, both of beaten gold and silver, presented by Napoleon III of France.²¹ In the Bernini altar is a piece of the wooden altar preserved in the Church of St. Praxedes in Rome, which St. Peter used as a portable altar. At the east and back of the main altar is a wax figure of one of the early martyrs, the child Saint Severa, murdered by her pagan father for becoming a Christian.²² A skull of one of the Theban Legion, of one of the sufferers of the early persecutions in France, and the bones of a boy martyr of that period, are beneath the main altar.

¹⁸ Griffin, op. cit.

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ Egan, op. cit.

²² Griffin, op. cit.

The churchmen of the Middle and Early Christian Age were, as a whole, extremely devout and pious men. They devoted their entire lives to the work of their God and they believed that nothing was too much to do for Him. As a result the great cathedrals of those times were built, cathedrals that defy modern architecture exemplification in a worthwhile degree. Notre Dame has a chapel, the largest of college chapels, has beautified it as few in this country are beautified, and made it one of the most notable of churches in the United States. One sees a resemblance between the spirit that built this church and that which built those early cathedrals.

HARRY W. FLANNERY.

Notre Dame.

PLANTING THE CROSS

It was the invariable custom of the Jesuit missionaries, and indeed of all Catholic missionaries, and it might be added of many Catholic explorers, such as Columbus and De Soto, to raise a cross upon landing at any new point; indeed the cross was made not only the mark of a permanent habitation, but was even like the totem of the savage set up in a temporary fashion or emblazoned on the trunk of a tree as the sign of occupation by the missionary and his flock or of Catholic travelers.

The story of this sign manual has never been so well told as by Longfellow in his *Evangeline*. It fits in as an incident in the quest of *Evangeline* for her devoted lover, Gabriel, from whom she was separated by the cruel Britons who ravished Acadia (which search is assumed by some to have taken place along the Mississippi river, some even fix the site of the very incident which we are about to quote at some point in Illinois), when the searchers came upon a mission priest ministering to his forest flock:

Early upon the morrow the march was resumed; and the Shaunee
Said, as they journeyed along,—“On the western slope of these mountains
Dwells in his little village the Black-Robe chief of the mission.
Much he teaches the people, and tells them of Mary and Jesus.
Loud laugh their hearts with joy, and weep with pain as they hear him.”
Then, with a sudden and secret emotion, *Evangeline* answered,
“Let us go to the mission, for there good tidings await us!”

Thither they turned their steeds; and behind a spur of the mountains,
Just as the sun went down, they heard a murmur of voices,
And in a meadow green and broad, by the bank of a river,
Saw the tents of the Christians, the tents of the Jesuit Mission.

Under a towering oak, that stood in the midst of the village
Knelt the Black-Robe chief with his children. A crucifix fastened
High on the trunk of the tree, and overshadowed by grapevines,
Looked with its agonized face on the multitude kneeling beneath it.
This was their rural chapel. Aloft, through the intricate arches
Of its aerial roof, arose the chant of their vespers,
Mingling its notes with the soft susurrus and sighs of the branches.

Silent, with head uncovered, the travellers, nearer approaching,
Knelt on the swarded floor, and joined in the evening devotions.
But when the service was done, and the benedictions had fallen
Forth from the hands of the priest, like seed from the hands of the sower,
Slowly the reverend man advanced to the strangers, and bade them

Welcome; and when they replied, he smiled with benignant expression, Hearing the homelike sounds of his mother-tongue in the forest, And, with words of kindness, conducted them into his wigwam.

There upon mats and skins they reposed, and on cakes of maize-eat
Feasted, and slaked their thirst from the watergourd of the teacher.
Soon was their story told; and the priest with solemnity answered:

“Not six suns have risen and set since Gabriel, seated
On this mat by my side, where now the maiden reposes,
Told me this same sad tale; then arose and continued his journey.”
Soft was the voice of the priest, and he spake with an accent of kindness:
But on Evangeline’s heart fell his words as in winter the snow-flakes
Fall into some lone nest from which the birds have departed.
“Far to the north he has gone,” continued the priest; “but in autumn
When the chase is done, will return again to the mission.”

The first positive account we have of a ceremonial cross raising in Illinois is found in the letter of Father Claude Jean Allouez, S. J., who succeeded Father James Marquette, S. J., the founder of the Illinois mission.

This interesting ceremony occurred on May 3, 1677, The Feast of the Holy Cross. Father Allouez tells of it in a few words:

To take possession of these tribes in the name of Jesus Christ on the 3rd day of May, the Feast of the Holy Cross, I erected in the midst of the town a cross 35 feet high, chanting the *Vexilla Regis* in the presence of a great number of Illinois, of all tribes of whom I can say in truth that they did not take Jesus crucified for a folly nor for a scandal. On the contrary, they witnessed the ceremony with great respect and heard all on the mystery with admiration, the children even wanted to kiss the cross through devotion, and the old earnestly commended me to place it well so that it could not fall.¹

The Feast of the Holy Cross mentioned by Father Allouez was a favorite date for the cross raising, and it is interesting to know the tradition connected with this feast day. About the end of the reign of the emperor Phocas, Chosroes the King of the Persians invaded Egypt and Africa, afterwards taking possession of Jerusalem. After massacring there many thousand Christians he carried away the Persian Cross of our Lord Jesus Christ which Queen Helene had placed upon Mount Calvary. Phocas was succeeded in the Empire by Heraclius, who after enduring many losses and misfortunes in the course of the war sued for peace, but was unable to obtain it even upon disadvantageous terms, so elated was Chosroes by victories. In this perilous situation he applied himself to prayer and fasting, and

¹Shea, *Discovery and Exploration of the Mississippi*, p. 77. All of Father Allouez’s letters are published in the *Jesuit Relations*. Consult index.

earnestly implored God's assistance. Then, admonished from heaven, he raised an army, marched against the enemy, and defeated three of Chosroes' generals with their armies.

Subdued by these disasters, Chosroes took flight; and, when about to cross the river Tigris, named his son Medarses his associate in the kingdom. But his eldest son Siroes, bitterly resenting this insult, plotted the murder of his father. He soon afterwards overtook them in flight, and put them both to death. Siroes then had himself recognized as king by Heraclius, on certain conditions, the first of which was to restore the Cross of our Lord. Thus fourteen years after it had fallen into the hands of the Persians the cross was recovered; and on his return to Jerusalem, Heraclius, with great pomp, bore it back on his own shoulders to the mountain whither our Saviour had carried it.

This event was signalized by a remarkable miracle. Heraclius, attired as he was in robes adorned with gold and precious stones, was forced to stand still at the gate which led to Mount Calvary. The more he endeavored to advance, the more he seemed fixed to the spot. Heraclius himself and all the people were astonished; but Zacharias, the bishop of Jerusalem, said: "Consider, Oh Emperor, how little thou imitatest the poverty and humility of Jesus Christ by carrying the cross clad in triumphal robes." Heraclius thereupon laid aside his magnificent apparel, and barefoot, clothed in mean attire, he easily completed the rest of the way, and replaced the cross in the same place on Mount Calvary, whence it had been carried off by the Persians. From this event, the feast of the Exaltation of the Holy Cross, which was celebrated yearly on this day, gained fresh lustre, in memory of the Cross being replaced by Heraclius on the spot where it had first been set up for our Saviour.²

At different times and places this Feast was celebrated on the 14th of September.³

The Vexilla Regis always sung at Cross raising exercises especially, is as follows:

Behold the Royal Standard raised,
The wondrous Cross illumines Heaven,
On which true life did death endure,
By whom our life, through death was given.

² All of this may not be considered strictly historical. Everything contained in the story, except the references to the miraculous prevention of Heraclius while in his gorgeous robes, will be found in authorities cited in the *Catholic Encyclopedia*, Vol. IV, p. 532. The general story is told also in Wells, *Outline of History*, of course without any supernatural features.

³ See *Catholic Encyclopedia*, op. cit.

That true life, which was pierced through
 By the sharp point of cruel spear,
 Poured forth the Water and the Blood,
 Our consciences from sin to clear.

Then was fulfilled what David sang,
 In sweet prophetic psalmody,
 Foretelling to the Nations, how
 God reined, exalted on the Tree.

O Tree, with royal purple dyed,
 Shining with beauty in the sky,
 Chosen thou wast, on worthy breast,
 Those sacred Limbs to lift on high.

Blessed art thou, upon thine arms
 The Ransom of the world to bear,
 That Body which on thee did hang,
 Its prey from horrid hell to tear.

All hail! O Cross, our only hope,
 In this most mournful Passion time,
 Increase the graces of the Just,
 And free the guilty from all crime.

All praise to Thee, Blest Trinity,
 From whom all Saving graces flow;
 To whom the Cross brings victory,
 On them do Thou the Crown bestow, Amen.

A CIVIL AND RELIGIOUS CEREMONY

The great ceremony of taking possession in the king's name of all the countries commonly included under the designation of Outaouac (Ottawa) has been described in several contemporary accounts.

To impress the Indians and to comply with what amounted to a law the intendant of New France, Jean Talon, in 1670 set on foot plans for a great spectacular ceremony. The site chosen was the Jesuit mission of Sault Ste Marie, at the head of the Great Lakes. Talon, just returned from France, brought orders for the arrangement of the ceremony. The head of the expedition was Simon Francois Daumont,

* This "world famous hymn, one of the grandest in the treasury of the Latin Church" (Neale) and "surely one of the most stirring strains in our hymnology" (Duffield), was written by Venantius Fortunatus, and was first sung in the procession (19 Nov. 569) when a relic of the True Cross, sent by the Emperor, Justin II from the East at the request of St. Radegunda, was carried in great pomp from Tours to her monastery of St. Croix at Poitiers. (*Catholic Encyclopedia*, Vol. XV., p. 396.)

Sieur de St. Lusson. The chief actors in the ceremony were Nicolas Perrot, Louis Jolliet and four Jesuit priests.

"St. Lusson, clothed in the gorgeous uniform of a French officer of the 17th century, ascended a small height on which the cross and the arms of New France had been planted. Jesuits and voyageurs gathered around him, while with bared head and flashing sword he announced the purpose of the concourse amidst the hymns of the missionaries, the whoops of the savages and the salvos of the musketry from all assembled. With quaint old medieval rites of twig and turf the king's representative proclaimed thrice in a loud voice the annexation by the 'most high, most mighty and most redoubtable monarch, Louis the XIV of the name, most Christian King of France and Na Varre' of all countries discovered or to be discovered between northern, western and southern seas".

In particular the ceremony was as follows: Prior to the coming of the officials Indian tribes living within a radius of one hundred leagues had been summoned and were in attendance. When all had assembled in a great public counsel the Cross, which Lusson had caused to be raised, was publicly blessed with all the ceremonies of the Church by the Superior of the mission, and when it had been raised from the ground for the purpose of planting the *Vexilla Regis* was sung. The French there present at the time joined in the hymn, to the wonder and delight of the assembled savages.

Then the French escutcheon, fixed to a cedar pole, was also erected beside the cross, while the *Exaudiat* was sung and prayer for his Majesty's sacred person was offered.⁶

The *Exaudiat*, which was a part of all such ceremonies, is the 19th psalm, *Exaudiat Te Dominus*, A Prayer for the King:

1. Unto the end. A psalm for David.
2. May the Lord hear thee in the day of tribulation; may the name of the God of Jacob protect thee.
3. May he send thee help from the sanctuary; and defend thee out of Sion.
4. May he be mindful of all thy sacrifices; and may thy whole burnt-offering be made fat.
5. May he give thee according to thy own heart; and confirm all thy counsels.
6. We will rejoice in thy salvation; and in the name of our God we shall be exalted.

* Kellogg, *Early Narratives of the Northwest*, p. 219.

* *Ibid*, p. 217.

7. The Lord fulfil all thy petitions; now have I known that the Lord hath saved His anointed.

8. He will hear from His holy heaven; the salvation of his right hand is in powers.

9. Some trust in chariots, and some in horses; but we will call upon the name of the Lord our God.

10. They are bound, and have fallen; but we are risen, and are set upright.

O Lord, save the king; and hear us in the day that we shall call upon thee.⁷

After taking possession by means of the turf and twig, as above stated, the whole concourse repeated thrice "Long live the King." This ceremony concluded Rev. Claude Allouez, S. J., delivered an eloquent address.

The address concluded St. Lusson stated in eloquent language the reason for which he had summoned the tribes, and especially that he was sent to take possession of that region, to secure them under the protection of a great king whose panegyric they had just heard, and to form thenceforth but one land of the territory.

The ceremony was concluded with a great bonfire, which was lighted toward evening, and around which the Te Deum was sung.⁸

An English translation of the Te Deum is as follows:

O God, we praise Thee as true God,
And we confess Thee Lord;
Thee, the Eternal Father, who
Art everywhere adored:
All Angels, Cherubs, Heavenly Powers,
And Seraphim, proclaim,
With ceaseless canticles of praise,
Thy ever glorious Name.

O Holy, Holy, Holy, Lord,
And God of Hosts, they cry;
The glory of Thy Majesty
Fills earth and Heaven high.
Thy glorious Apostles' Choir,
The numerous Prophets too,
And white-robed Martyrs' armies, all
Declare Thy praises due.

Throughout the universal world,
Thy Holy Church doth sing

⁷ *The Catholic Bible*, Psalms XIX.

⁸ Kellogg, op. cit.

Thy Holy Name, and doth confess
Thee for her Lord and King;
Father of Majesty immense,
Thy true and Only Son
Ever revered, and Holy Ghost,
Thrice Blessed Three in One.

Christ Jesus, Thou of glory art
The rightful King and Lord;
And Thou art the Father born,
Eternal Son and Word.
Thou, when on earth, to save mankind,
Man's nature Thou wouldst take,
Thy dwelling in the Virgin's womb
Didst not disdain to make.

When Thou the cruel darts of death
Hadst bravely overcome,
Thou Heaven to believers all
Didst open for their home.
Thou, seated at Thy Father's right,
In glory e'er dost reign,
We all believe that, as our Judge,
Thou art to come again;

We pray Thee, then Thy servant's help,
Whom, on Thy Holy Rood,
Thou deignedst to redeem and save,
With Thy most Precious Blood;
And grant to them the precious grace,
That they may numbered be,
In glory, with Thy Saints above,
Through all Eternity.

Ah! save Thy people, dearest Lord,
And make them ever live,
And ever to Thy heritage
Thy special Blessing give.
Vouchsafe to rule and govern them
Thyself Eternally,
And to exalt them, and to raise
Them up on high to Thee.

Each coming day, O Lord, to Thee
We hymns of blessing raise,
And praise and glorify Thy Name,
Through everlasting days.
To keep ourselves from sin this day
Thy grace on us bestow,
And always, dearest Lord, to us
Thy loving mercy show.

Show mercy to us, Lord, as we
 Have put our trust in Thee,
 I've hoped in Thee, O Lord, then let
 Me ne'er confounded be. Amen.*

THE PAGEANT AT THE MOUTH OF THE MISSISSIPPI

From a document in the Department of Marines at Paris appears the following:

"A Column was erected, and the arms of France were affixed with this inscription:

'LOUIS LE GRAND
 RIO DE FRANCE ET NAVARRE, REGNE;
 LE NEUVIEME AVRIL, 1632.' "

The following ceremonies were then performed, viz. :

The whole party, under arms, chanted the *Te Deum*, the *Exaudiat*, the *Domine Salvum fac Regem*; and then after a salute of firearms, and cries of *Vive le roi*, the column was erected by M. de la Salle, who, standing near it, said with a loud voice in French: "In the name of the most high, mighty, invincible, and victorious prince, Louis the Great, by the grace of God king of France and Navarre, fourteenth of that name, this ninth day of April, one thousand six hundred and eighty-two, I, in virtue of the commission of his majesty, which I hold in my hand, and which may be seen by all whom it may concern, have taken, and do now take, in

* The *Te Deum* is a composition of great antiquity; so ancient indeed that it seems practically impossible to determine its authorship. There is a tradition that it was spontaneously composed, and sung alternately by Saints Ambrose and Augustine on the night of the baptism of St. Augustine, A. D. 387. This tradition existed as early as the end of the eighth century, but it is stated that it is now generally rejected. The hymn was, however, included in the Rule of St. Caesarius, written probably before A. D. 502. In 1894 Nicetas of Remesiana was put forward by Dom Morin as the author of the hymn, and this claim obtained considerable support amongst scholars. With only a casual examination it is quite apparent that the hymn is very ancient, and the frequent mention of it in all history since the Christian era attests its popularity. It is stated in the *Catholic Encyclopedia* that "there are about 25 metrical translations in the English, including the sonorous version of Dryden, "Thee, sovereign God our grateful accents praise," and that of the Rev. Clarence A. Walworth, commonly used in American Catholic hymn books, "Holy God we praise Thy name," but written before his conversion as it appeared with date of 1853 in the "Evangelical Hymnal." There are also six versions in English based on Luther's free rendering in the German. There are many German versions, of which the "Grosser Gott wir loben dich" is commonly used in Catholic Churches. Probably the most recent Catholic translation is that found in the new edition (London, 1903) of Provost Hudenbeth's missal for the use of the laity, "We praise Thee God, we glorify Thee Lord." (*Catholic Encyclopedia*, Vol. XIV, p. 470.)

the name of his majesty, and of his successors to the crown, possession of this country of Louisiana, the seas, harbors, ports, bays, adjacent straits, and all the nations, peoples, cities, towns, villages, mines, minerals, fisheries, streams, and rivers comprised in the extent of said Louisiana, from the mouth of the great River St. Louis, on the eastern side, otherwise called Ohio, Alighin, Sipore, or Chuckagona, and this with the consent of the Chouanons, Chickachas, and other people dwelling therein, with whom we have made alliance; as also along the River Colbert, or Mississippi, and rivers which discharge themselves therein, from its source beyond the country of the Kious or Madouessious, and this with their consent, and with the consent of the Motantees, Illinois, Mesinameas, Coroaas, and Nachem, which are the most considerable nations dwelling therein, with whom we also have made alliance, either by ourselves or by others in our behalf, as far as its mouth at the Sea or Gulf of Mexico, about the twenty-seventh degree of the elevation of the North Pole, and also to the mouth of the River of Palms; upon the assurance which we have received from all these nations, that we are the first Europeans who have descended or ascended the said River Colbert, hereby protesting against all those who may in future undertake to invade any or all of these countries, people, or lands above described, to the prejudice of the right of his majesty, acquired by the consent of the nations herein named. Of which, and of all that can be ceded, I hereby take to witness those who hear me, and demand the act of the notary as required by law.

To which the whole assembly responded with shouts of *Vive le roi*, and with salutes of firearms. Moreover, the *Sieur de la Salle* caused to be buried at the foot of the tree to which the cross was attached, a leaden plate with the arms of France, and the following Latin inscription:

"LUDOVICUM MAGNUS REGNAT
NONO APRILIS, CI I C LXXXII.

Robertus Cavalier, CVM Domino De Tonti, Legato, R. P. Zenobia Membre, Recollecto, Et. Viginti, Gallis, Primis Hoc Flvmen, Inde AB Illineorvm Pago Enavigavit, Ejvsqve Ostivm Fecit Pervivm, Nono Aprilis, Anno CI I C LXXXII."

The whole ceremony was witnessed by attendants in the process verbal, which concludes in the following words, viz.:

After which the *Sieur de la Salle* said, that his majesty, as eldest son of the Church, would annex no country to his crown without making it his chief care to establish the Christian religion therein, and that its symbol must now be planted; which was accordingly done at once by erecting a cross, before which the *Vexilla* and the *Domine Salvum fac Regem* were sung. Whereupon the ceremony was concluded with cries of *Vive le roi*.

Of all and every of the above, the said *Sieur de la Salle* having required of us an instrument, we have delivered to him the same, signified by us, and by the undersigned witnesses, this ninth day of April, one thousand six hundred and eighty-two.¹⁰

LA METAIRE, Notary.

De La Salle

P. Zenobe, Recollect Missionary

Henry De Tonti

Francois De Boisrondet

Pierre You

Gilles Meucret

Jean Michel, Surgeon

Jean Mas

¹⁰ Spark's *Life of La Salle*, pp. 192-100.

Jean Bourdon
 Sieur d'Autray
 Jacques Cauchois

Jean Dulignon
 Nicholas De La Salle.

The *Domine salvum fac regem* mentioned in the record was a prayer for the ruler, and is found in a Latin prayer-book in the following form:

Versicle.

Domine, salvum fac regem nostrum. (Lord, save our King.)

Response.

Et exaudi nos in die invocaverimus te. (And hear us on the day which we have called upon thee.)

Versicle.

Domine, exaudi orationem meam. (Lord, hear my prayer.)

Response.

Et Clamor meus ad te veniat. (And let my outcry reach thee.)

Versicle.

Dominus vobiscum.

Response.

Et cum spiritu tuo.

OREMUS

Pateant aures misericordiae tuae, Domine, precibus supplicantium; et, ut petentibus desiderata concedas, fac ea, quae tibi sunt placita postulare. Per Dominum nostrum J. C. filium tuum, qui tecum vivit.

LET US PRAY

*Let the ears of thy mercy, O Lord, be open to the prayers of the suppliants and as thou grantest what they wish, make them petition the things that are pleasing to Thee through Jesus Christ, Thy Son, who with Thee, etc.*¹¹

Thus may be presented the materials for some thrilling scenes of pageantry or for the drama or the scenario. Who will dramatize or picturize these great scenes?

JOSEPH J. THOMPSON.

Chicago.

¹¹ This translation of the *Domine Salvum fac Regem* was kindly made for me by Rev. Lawrence J. Kenny, S. J., of the St. Louis University. Father Kenny says the translation is too literal for services and has no approbation, and hence should not be published. For that reason, perhaps, I should not have set it down here, but with the understanding that it is not official I think it can do no harm, and feel that it is necessary to complete this paper. The Latin text is found in the Latin prayer book, *Coeleste Palmetum*, p. 739, published by H. Dessain, of Mechlin, in 1895.

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Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

917 ASHLAND BLOCK, CHICAGO

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EDITORIAL COMMENT

Three Imperative Calls. Rev. James Marquette, S. J., jointly with Louis Jolliet, explored the Mississippi River from the mouth of the Wisconsin to the Arkansas, during the months of June and July, 1673. They were the first white men ever known to have traversed that great river. They entered the mouth of the Illinois River, and paddled their canoes up the river to its head waters, passing entirely through Illinois, and reaching some of the smaller streams forming the Illinois near its source, and thence up that stream to a portage; walked across the portage, re-embarked with their canoes on the Chicago River, passing over the site of Chicago in August of 1673. They were the first white men ever known to be on these rivers or in this region.

* * * * *

Since the dawn of civilization men have honored others who have performed such feats. No demonstration of any character has ever yet been made and no permanent memorial has ever been set up of this great event in our history.

On the 4th of December, 1675, Rev. James Marquette, S. J., landed from Lake Michigan at the mouth of the Chicago River, which was then at about the point where the present Madison Street of Chicago terminates at Michigan Boulevard. There he and two white companions dwelt in some sort of a habitation—cabin or what-not—for seven days, and there the Holy Sacrifice of the Mass was offered up almost daily, the first Christian ministrations that ever took place in the confines of what is now Chicago. Passing up the river two leagues Father Marquette and his two companions dwelt in a cabin until the 29th of the following March, the first white men that ever resided in territory now included within the limits of the city of Chicago.

* * * * *

On the 11th of April, 1675, Rev. James Marquette, S. J., duly qualified and fully authorized so to do, established the Catholic Church at a point corresponding to what is now Utica in the Illinois country, and organized the first congregation under the name of Immaculate Conception of the Blessed Virgin.

* * * * *

The year 1923 will mark the 250th anniversary of Father Marquette's exploration of the Mississippi and Illinois Rivers.

* * * * *

December 4, 1924, will mark the 250th anniversary of Father Marquette's landing in Chicago.

* * * * *

April 11, 1925, will mark the 250th anniversary of the establishment of the Catholic Church in Mid-America.

* * * * *

These three dates mark distant anniversaries of the three most notable events in the history of Illinois, and indeed of Mid-America. Will the present generation permit these milestones to be passed unobserved? Is it possible that such notable events have sunk into such oblivion that posterity will not in word or action voice its gratitude?

* * * * *

It devolves upon this generation to repair, so far as lies in its power, the neglect of generations long passed, to honor the memory of the discoverer, the explorer, the evangelizer of our region.

* * * * *

In plain gratitude to the intrepid explorers, Marquette and Jolliet, their journey down the Mississippi and up the Illinois River should be celebrated in the year 1923.

* * * * *

Justice to the memory of the first and greatest resident of Chicago demands that a fitting memorial be erected on the Lake Front near the foot of Madison Street, Chicago, where Father Marquette resided.

* * * * *

With rejoicing and loud hallelujahs it would seem appropriate for the Church throughout the entire Mississippi valley to observe the 11th of April, 1925, as a day of special celebration, and in some appropriate manner to mark the site by means of a monument, shrine, or otherwise, where Marquette established the Church.

All this is due from all citizens, but Catholics will be especially ungrateful if they shall fail to respond to this obvious call.

The Expanding Circle. It is gratifying to note a considerable growth in the interest taken in the ILLINOIS CATHOLIC HISTORICAL REVIEW. For some time after its establishment the columns were necessarily reserved for the publication of matter directly concerning the State of Illinois. It will be remembered that by reason of the observance of the State Centennial Illinois was the center of interest at the founding of the REVIEW. Somewhat changed conditions have made it possible to devote more space to other sections of the country, and the decision of the management of the CATHOLIC HISTORICAL REVIEW at Washington, D. C., to devote its columns exclusively to Church history has made it necessary for us to branch out into the larger field. From the character of contributions we have been receiving from outside the State of Illinois (some way we have come to feel that St. Louis is a part of Illinois, so closely has it always been linked in history with Illinois), we feel sure that readers of the *Review* will be much pleased with the expansion. The articles which we have been able to publish dealing with the history of Kentucky and Indiana have been especially interesting, and have opened up a fine field for exploration. It is of interest to readers that we are endeavoring to secure some very interesting articles from gifted writers in New Orleans and other southern points, whose early history was intimately connected with that of the Illinois country. Every one who has had to do with the publication of a historical periodical has learned that the writers of scientific articles on history are few and far between. Few as they are too, they have been largely volunteers. Funds are not yet available to pay for such work, and a history writer can subsist but a limited time on thanks. It would perhaps be disadvantageous to the work if it was made entirely a money-making business, but the fact that not many are able to continue their efforts gratis is one that must always be kept in mind. Every effort will be made to maintain the excellent standard of the REVIEW, however, and readers are requested to assist in that endeavor by procuring for us the kind of material needed to make the magazine a continuing success.

History Movement Gaining Momentum. Everybody that has taken any interest in the Catholic history movement which is said by the author of a very meritorious "Life of Patrick Augustine Feehan" to have been aroused "by the organization of the Illinois Catholic Historical Society" and the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW in July, 1918, causing "history to be the topic of conversation in many Catholic circles," and also leading "a number of people to rummage through old papers and family relics hidden in closets and covered with dust" must feel a degree of satisfaction in the extension of the historical spirit, so to speak. Not alone provinces and dioceses, but societies, parishes, schools and other institutions as well are digging up from their long undisturbed hiding places, documents, records, plans, maps, pictures, etc., that chronicle and evidence the historical record.

The movement indeed has become universal. There is scarcely a diocese in the United States that is not at the moment giving more or less attention to the compilation of its history. Besides the history movement of the Knights of Columbus, which involves a nation-wide study, there are several other organizations independent even of the Catholic historical societies that are laboring in the field, and it is perfectly safe to predict that within as short a period as ten

years the Catholic record will be fairly well compiled, a consummation devoutly to be hoped for.

To appreciate even what has already been done it is necessary only to go back a few years and survey the field of Catholic history as then existent. The proverbial needle in the haystack was little less difficult of discovery than any Catholic historical information. So rare and so inaccessible were publications dealing with Catholic history that the inquirer was dismayed at the difficulty of an undertaking to find facts, and in the great majority of cases abandoned the search.

All this is being changed, and so far as Illinois, the Illinois country and the Mississippi Valley are concerned more Catholic history and Catholic history material has been formulated and brought to light in the last four years than was brought to notice in the nearly two hundred and fifty years of the duration of the Church in the Mississippi Valley that preceded them.

The Growing Interest in History.—It is impossible not to observe the increasing interest in historical study and research as evidenced in almost every publication of any importance. In the West the observance of the centennary of the admission of Ohio, Indiana and Illinois into the Union of states, followed by similar celebrations in Missouri, has set the whole western country studying the past. The publication of the Illinois Centennial History, under the auspices of the Centennial Commission, has been a prime factor in the creation of this interest; and in one case at least, that of Minnesota, the achievement of the Illinois Commission is being duplicated by the Historical Society of that state. Naturally, the Minnesota work will not be quite so extended as that of Illinois, but it is planned to consist of four volumes, the first of which has been completed. These volumes are being written by William Watts Folwell, President Emeritus of the University of Minnesota, and a paragraph contained in a personal introduction by the writer under the title "An Apology" helps to explain how it is possible to proceed with the publication of such an excellent work. Mr. Folwell says: "As the work was taken up without expectation of monetary compensation, the idea occurred to me to offer the manuscript to the Minnesota Historical Society. I thought that I might thus crown a long life of public service by a much needed contribution to the historical literature of the state which has given me a home for more than fifty years." On some subsequent occasion we expect to have much more to say concerning Dr. Folwell's History of Minnesota, and to express appreciation of the excellence of the work in every respect. It is gratifying that this increasing interest in history is not confined to general history alone, but extends to the field of Catholic history if it is proper (and we think it is), to recognize a division of this nature. From personal knowledge we are sure that historical study and research are becoming increasingly popular within the Church, and that the interest attaching to such study is fastening itself upon thoughtful Catholic men and women throughout the country. To pass over with mere mention the historical periodicals that have attained such a degree of excellence, attention may be directed to the quite extended program of historical research and publication entered upon by the Knights of Columbus. Besides this a number of scholarly investigators are bringing to public notice the results of their research. One of the most satisfactory publications of recent date is a compact volume on "The Catholic Church in Chicago 1673-1871," by

Rev. Gilbert J. Garraghan, S. J., published by Loyola University Press, Chicago. Father Garraghan is one of the most satisfactory writers on historical subjects that has developed in recent years. He has the happy faculty of exhausting his subject in few but well chosen words. This latest of his volumes is a distinct addition to the quantum of published historical lore. Along somewhat the same lines much work is being done by Rev. John Rothensteiner of St. Louis, and soon the public is to be made acquainted with some fine historical studies by Rev. Charles P. Kirkfleet of the Rockford diocese, and Rev. J. B. Culemans of the Peoria diocese. With the historical spirit aroused, the crying necessity is a wider hearing. Readers of history are multiplying it is true. In the interest of the writers and therefore in the interest of the development of the work such increase should be more speedy. An appeal to both the clergy and the laity to help spread the light by encouraging writers and publishers is wholly justified.

BOOK REVIEWS

History of Chicago Council, No. 182, Knights of Columbus. By Richard J. Murphy. Drift Publications, Chicago.

The little volume named as in the above title is much more than the ordinary sketch of a local division of a greater organization. It is an intimate account in as much detail as is practical of the establishment of the Knights of Columbus west of the Allegheny Mountains, where that now renowned organization has developed to its greatest importance.

It would be saying somewhat too much perhaps to assert that the Knights of Columbus was reborn with the institution of a council of the Order in Chicago, but it is conceded that the stupendous growth of the Order had its inception in the years closely following that event.

The occasion for the publication of this history of Chicago Council was the occurrence of the 25th anniversary of the institution of the council. The end of a quarter of a century finds the council not only one of the most substantial organized bodies existing in the great metropolitan city of its location, but also 158 associate councils in the State with a membership approaching 80,000. It finds Chicago Council and all the sister councils of the State with an enviable record of religious, charitable, educational, social and civic duties well performed.

Mr. Murphy brought to the preparation of the interesting work abundant qualifications, being a newspaper man and writer of ability. He has traced the council, the men who established and maintained it, and its worthy achievements in a painstaking and at the same time an interesting manner. The labors and trials of the pioneers, beginning with Thomas S. Keirnan, the "father" of the Knights of Columbus in Illinois, the "immortal 23" who formed the charter membership of the council, and the diligent officers and members who have carried on the work are told with skill and acumen.

American Catholics in the War. By Michael Williams. New York: The Macmillan Co., pp. 467.

With the interesting and easy style of the journalist, Michael Williams tells the story of the American Catholic heroes who marked in letters of valor the pages of the World War history and showed

by their lives what is the meaning to the Catholic of "Pro Deo et Pro Patria." The story of the laity at home and the consecrated service of the nuns, make the Catholic reader not only proud of the great past to which he belongs but vain about the living present. The book, in the words of the author "is the simple story of that plain fact of magnificent service—not the complete, statistical, historical record. . . . the story of how American Catholics fought and worked for God and for country during the Great War and in the days of reconstruction, under the direction of the National Catholic Welfare Council." (Intro. p. 8).

While an historian might agree with the author in saying that the book is "suggestive and fragmentary rather than exhaustive and definite" (p. 9) yet the solid effect of Catholic accomplishment is thoroughly brought home to the reader and he agrees with Mr. Williams in saying, "perhaps the story of what Catholics accomplished in the difficult and dangerous days so recently passed may help and inspire, in some degree at least (God willing!) the work of social reconstruction." (P. 10).

The scope of the book is briefly summed up by the author in the conclusion which he prefers to call "the greater task" (the reconstruction period) when he says: "First, in our early chapters we traced very briefly the history of the Catholic Church in the United States from Columbus—a lay apostle of the Faith—and his missionaries, down through the Spanish, and French, and later, the English, settlers and missionaries, to the time of the Revolution. From these sources, from the Spanish in California, the Southwest, and Florida: from the French in Canada, the Mississippi Valley, the Valley of the Hudson, and Louisiana; and from the English Catholics in Maryland, have been drawn many of the most vital influences and factors of our American civilization, and, in particular, of our fundamental American idea: the idea which is the very soul of our epochal experiment, the idea of democratic government based upon human equality and religious liberty. We have observed the course taken by the Catholics in the Revolution; remarking how substantially and practically American Catholics and Catholic nations: the Irish, the French, the Poles, the Spaniards, assisted in winning the fight for freedom. We have had occasion to remark as particularly noticeable how consonant and native to the spirit of the Republic has been the spirit of the Catholic Church in the United States. We have seen—and this has been a main consideration of this book—how Catholic loyalty has been tested by many great tests, in the several wars that have been waged by the United States since the Revolution; the

War against Great Britain in 1812; the Mexican War; the Civil War; the Spanish-American War, and, finally, the Great War. Upon this last test, of course, our attention has been chiefly focussed: and, in particular, we have studied the organization of our Catholic forces, under the direction and by the authority of the National Catholic War Council."

The author has painted a luminous picture of Catholic accomplishment but not more so than is justified by the facts. Among so much good work there must of necessity have been many failures and disappointments but it is to be doubted if their recital would serve any useful purpose. It is a noble story of noble deeds but it is nevertheless a story of human deeds and it is human to err; it is equally true that we learn by our mistakes. Nevertheless we must be grateful to Mr. Williams inasmuch as he has done for the World War that which no one has adequately done for the Civil or Spanish Wars. Possibly, his pages will give inspiration to some one else to write these much needed records. The book would be much more valuable if it had an index and we trust that the second edition will supply this want.

M. S.

The Life of Patrick Augustin Feehan, by Rev. Cornelius J. Kirkfleet, Ord. Praem., with an introduction by Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford, Matre & Co., Chicago, Publishers.

The substantial and beautiful volume published under the above title attracts attention upon sight. It is beautifully bound, printed on excellent paper, and in large, clear type. A beautiful frontispiece, the portrait of Archbishop Feehan, is printed in sepia on buff paper, and fifteen other portraits and illustrations, similarly treated, appear in the book. The opening sentence of the author's preface reads as follows:

During the summer of 1918, great interest was aroused in local Catholic historical matters by the organization of the Illinois Catholic Historical Society. The first number of its excellent Review appeared in July, and caused not only history to be the topic of conversation in many Catholic circles, but also led a number of people to rummage through old papers and family relics hidden in closets and covered with dust. I was visiting friends at the time and was given the pleasure of glancing through an old scrap book kept for years by a pious nun in one of the convents of Chicago. It contained newspaper clippings, speeches, articles, etc., that had reference to Patrick Augustin Feehan, first Archbishop of Chicago. The more I read the more deeply I became interested in this providential servant of God, and resolved to rescue this historical material from oblivion. I began gathering data about his early life, and found a kind and enthusiastic helper in the Rt. Rev. P. J. Muldoon, D. D. Bishop of Rockford, Illinois. With

the substantial assistance of this intimate friend of Archbishop Feehan I tried to retouch that beautiful portrait, fading perhaps from the memory of a large number of friends and admirers.

Thus is explained the origin of the enterprise which has given us a most valuable new work touching the Catholic history of Illinois.

In the introduction, written by Bishop Muldoon, occurs this significant statement:

When the author of this biography asked me to write a short Introduction, I was reading 'The Centennial History of Illinois.' With sadness I noticed that in the chapter devoted to 'The Growth of Education, Art and Letters,' for the years 1893-1918, with the exception of two and one-half lines referring to one high school, there was nothing said of the great Catholic school system comprising grammar and high schools, colleges, and universities. Also in the chapter 'Illinois and the Great War' there is not even a passing mention of the large share the Catholic schools of all grades had in assisting the various relief organizations during the war. We are told that 'The State Council of Defense received valuable assistance and co-operation from the public schools of the State, and from the University of Illinois, the State Normal Schools, the University of Chicago, Northwestern University and the colleges.' This statement permits the reader to suspect that the parochial schools and the Catholic institutions for higher education of the State of Illinois held back and did not do their full share. I doubt if any were more patriotic in the great crisis or worked more diligently to give aid and to sustain the authority of the State and Nation than did the pupils and teachers in our institutions.

Why these omissions? I cannot believe that it is entirely intentional; but it is surprising to find state historians apparently knowing so little of the great moral, cultural and educational force constantly at work in the State of Illinois. I think, in part, we Catholics are to blame, as we have not put the glorious records of the Catholic Church in the State in more acceptable and obtainable form. What a blessing a history of the Catholic Church in Illinois would be! Such a work would make it impossible for any fair historian to pass by the magnificent work of the Church in an article on 'The Growth of Education, Art and Letters,' during a most fertile period of our State history (1893-1918). Again, how useful would be a history of the sacrifices, achievements and struggles of the Church in this State in the class-rooms of our Catholic schools!

This work of Father Kirkfleet's is a real "life" of the sainted archbishop. He has been able to trace this great soul almost from the cradle to the grave, and while the average Chicago reader would expect to find the chapters that deal with his activities in the archdiocese of Chicago most interesting he will be surprised to find himself following carefully the chapters on His Childhood, The Young Man, The Missionary, The Bishop of Nashville, The Episcopal Visitations (in Tennessee), The Yellow Fever Epidemic, as well as the Archbishop's Visit to Rome, The Ecclesiastical Discipline Introduced,

Silver Jubilee, The Friend of Catholic Societies, The World's Fair, His Love of Ireland, The Solemn Funeral, etc.

Father Kirkfleet has told a number of interesting things that have not before been published, and has put some of the things that have been told before in much more interesting light.

The life of Patrick Augustin Feehan is a distinct addition to the historical material of the Middle West, and readers will make no mistake in possessing themselves of the volume.

J. J. T.

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VOLUME IV

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PUBLISHED BY THE ILLINOIS CATHOLIC HISTORICAL SOCIETY
617 ASHLAND BLOCK, CHICAGO, ILL.

Issued Quarterly

Annual Subscription, \$3.00 Single Numbers, 75 cents
Foreign Countries, \$4.50

Entered as second class matter July 26, 1918, at the post office at Chicago, Ill.,
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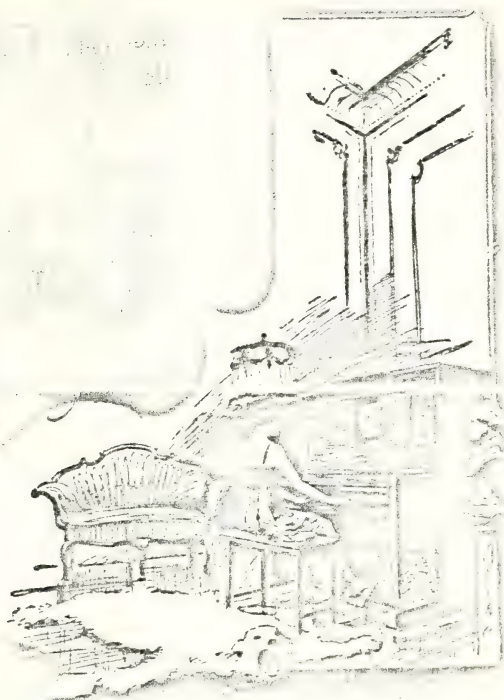
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